Altam towhard of march within Jlse of Ely county of Cambridge

THE Crucifying of the world, BY THE Cross of Christ.

With a Preface to the Nobles, Gentlemen, and all the Rich, directing them how they may be Richer.

By *Richard Baxter*.

1 JOHN 2. 15.

Love not the world, nor the things that are in the world: If any man Love the world, the Love of the Father is not in him.

LONDON,

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To my Worthy FRIEND, THOMAS FOLEY, *Esquire.*

SIR,

UPON a double account I have thought it meet to direct this Treatise first to you: First because the first Embrio of it was an Assize Sermon preached at your desire, when you were high Sheriff of this County, which drew me to add more, till it swell'd to this, which some of my Brethren have perswaded to venture into the open world. Secondly, because God hath given you a heart to be exemplary in Practising the Doctrine here delivered: And I think I shall teach men the more successfully when I can shew them a Living Lesson for their imitation. I never knew that you refused a work of Charity that was motioned to you; but oft have you offered me

that for the Churches ſervice, which I was not ready to accept and improve. I would not do you the diſpleaſure as to mention this, but that forward Charity is grown ſo rare in many places, that ſome may grow ſhortly to think that we preach to them of a *Chimæra*, a non-exiſtent thing, if we do not tell them where it is to be ſeen: Eſpecially now Infidelity is grown up to that ſtrength, that *Seeing* is taken by many for the only true informer of their Reaſon, and *Believing* for an unreaſonable thing. And I take my ſelf to owe much thankfulneſs to God, when I ſee him chooſe a faithfull Steward, for any of his Gifts. Its a ſign he meaneth Good by it to his Church.

Some Rich men ſacrifice all they have to to their Bellies which are their Gods, even to an Epicurian momentany delight; and caſt all into the filthy ſink of their ſenſuality: Theſe are worſe then Infidels, defrauding their poſterity; and ſwine alive, but worſe then ſwine when they are dead. Some Rich men are provident, but its only for their poſterity. The ravenous bruits are greedy for their young. Some will begin to be bountifull at death, and give that to God which they can keep no longer, as if he would be thus bribed to receive

their

their ſouls, and forgive their worldly hearts and lives. Some will give in their life time; but it is but part of their ſinfull gains; like the Thief that would pay Tythes of all that he had ſtolen. Some give a part of their more lawfull increaſe; but it is againſt their will, it being forced from them by Law, for Church and Poor; and therefore properly it is no gift. Some will give freely; but it is on ſome corrupt deſign; to ſtrengthen a party or a carnall Intereſt, or make their way to ſome preferment: Some give, but only to thoſe of their own Opinion; and not to a Diſciple in the name of a Diſciple. Some give in Contention, as the troublers of the Church of *Corinth* preacht, to add affliction to our bonds. As many of the Papiſts, that think by their works of Charity, they are warranted uncharitably to ſlander almoſt all beſides themſelves; as if we were all enemies to Good works, or ſolifidians that took them for indifferent things; or made them not our buſineſs. Yea the beſt work that the Jeſuites ever did, even the preaching of the Goſpel to the Heathens, they would not endure us to joyn with them in, where they could hinder us, unleſs we would do it in their Papal way. Some will do Good, to ſtop the cries of a guil-

ty Conſcience, for ſome ſecret odious ſin which they live in. Some will be Liberall with the Hypocrite for applauſe. And ſome will give with a Phariſaicall conceit of merit (even *ex condigno*, from the Proportion of their work to the Reward, as the greateſt Popiſh Doctors teach.) Some through meer fears of being damned, will be liberall, eſpecially out of their ſuperfluities; chooſing rather to forſake their money then their ſin. Some do pretend the higheſt ends, and that it is Chriſt himſelf to whom they do devote it: but they will part with no more then the fleſh can ſpare: And that they may yet ſeem to be true Chriſtians, they will not believe that any thing is a duty, which requireth much ſelf-denyal, and ſtandeth not with their proſperity in the world. And ſome will give much out of a meer natural kindneſs of diſpoſition, or upon meer natural motives; though not as to Chriſt, nor from the Love of God, nor from that Spirit of Chriſtian ſpecial Love, by which the members of Chriſt have their Communion. What excellent Precepts of Clemencie and Beneficence hath *Seneca*? Yea what abundance of ſelf-denyal doth he ſeem to join with them. And yet ſo ſtrange was this higheſt naturaliſt, to the

trueſt

trueſt Charity or ſelf-denyal, that it is *ſelf* that is his principle, end and all: For a man to be ſufficient for himſelf and happy in himſelf, without troubling God by prayer, or needing man, was the ſumm of his Religion. Pride was their maſter vertue, which with us is the greateſt vice. And for all his ſeeming contempt of Riches and Pleaſures, yet *Seneca* keeps up in ſuch a height of riches and greatneſs, as that he was like to have been Emperour. And ſometime to be Drunken he commends, to drive away cares and raiſe the mind; pleading the example of *Solon* and *Arceſilaus*; confeſsing that Drunkenneſs was objected even to *Cato*, their higheſt pattern of vertue; affirming that the objectors may ſooner make the crime honeſt, then *Cato* diſhoneſt.

Among all this ſeeming Charity and Self-denyal, that proveth not a ſanctified heart, how excellent (but too rare) is the true ſelf-denyal and charity of the Chriſtian; who hath quit all pretence of Title to himſelf, or any thing that he hath, and hath conſecrated himſelf and all to God; reſolving to imploy himſelf and it entirely for him; ſtudying only to be well informed, which way it is that God would have him lay it out. And among theſe Saints them-

themſelves, how rare is that excellent man, that is Covetous and Laborious for God, and for the Church, and for his Brethren? And that doth as providently get and keep, and as Painfully Labour, (how rich ſoever he be) and as much pinch his fleſh (in prudent moderation) that he may have the more to Give and to do good with, and make the beſt of his Maſters ſtock; as other men do in making Proviſion for the fleſh, and laying up for their poſterity.

Sir, as far you have proceeded in this Chriſtian art, you are yet in the world, among the ſnares and lime-twigs of the Devil; in a ſtation that makes ſalvation difficult; and therefore have need of daily watchfulneſs, and to proceed and perſevere in an enmity to the world, and a Believing Crucifixion of it, if you will be ſaved from it, and reſtore it to its proper uſe, and captivate it, that captivateth ſo many. As ſome help hereunto, I crave your Peruſal of this Treatiſe. And that it may do you good, and the many Bleſsings promiſed to the charitable may reſt upon you, and on your Yoakfellow, (that hath learned this Crucifying of the world) and upon your poſterity, ſhall be the prayers of

Feb. 20. 165[illegible] Your fellow ſoldiour againſt the fleſh and world,

Rich. Baxter.

The Preface : To the Nobilty and Gentry, and all that have the Riches of this world.

Honourable, Worſhipfull, &c.

Having written here of a ſubject that nearly concerneth you, I have thought it my duty to give you a place, and according to your Dignity, the firſt place in the Application of it. Of which I ſhall firſt tender you my Reaſons, and then ſet before you the matter of this addreſs.

1. *You are among us the moſt eminent and honoured perſons, and therefore not to be neglected and paſt by : you are firſt, and therefore ſhould firſt be ſerved. You hold your ſelves moſt worthy of any temporal honour that's to be had ; and therefore I ſhall honour you ſo much more, as to judge you fit, to be firſt ſpoken to by the Miniſters of Chriſt, in a caſe that doth much more concern you : As you have and would have the precedency in worldly matters, here alſo you ſhall have*

the precedency: Its pitty that you ſhall be firſt in Hell, that are firſt in a Chriſtian State on earth; or that you ſhould be leaſt in the Kingdom of Heaven, that are Greateſt in that which is eſteemed in the world. 2. You are Pillars in the Common-wealth: and the ſtakes that bear up the reſt of the hedge. Your influence is great in lower bodies: You ſin not to your ſelves only; nor are you Gracious only to your ſelves. The ſpots in the Moon are ſeen by more, and its Eccliplſes felt by more, then the blemiſhes or changes of many of us inferiour wights. You are our firſt figures, that ſtand for more in matters of publick concernment, then all that follow. You are the Copies that the reſt write after, and they are more prone to Copy out your vices then your graces. You are the firſt ſheets in the Preſs; you are the Stewards of God, who are entruſted with his talents for the uſe of many. You are the noble members of the Body Politick, whoſe health or ſickneſs is communicated to the reſt: If you be ungodly, the whole body languiſheth: If you live and proſper, it will go the better with us all: For your Wiſdom, and Holineſs, and Iuſtice, will be operative; and your ſtation alloweth them great advantage, to work upon many, and to emulate a kind of univerſal Cauſality. Intereſt is the worlds byas; and all Power hath reſpect to uſe: You that have poſſeſſion of the Treaſure that is ſo commonly and highly eſteemed, may do much to lead the ſenſual world by it, which way you pleaſe: Be it better or be it worſe; they will follow him that bears the purſe. If money can do wonders, you may do wonders. As money can perſwade the blind, to part with God and life everlaſting, and to renounce Religion and Reaſon it ſelf, ſo no doubt but it might do ſomething were it faithfully uſed, though not directly to ſanctifie the heart, yet ſomewhat to incline it to the means by which it may be ſanctified. You that have Power to Help or Hurt, to make it Summer or Winter to your ſubjects, and to promote or croſs the intereſt of the fleſh, are hereby

hereby become a kind of Gods, in the eyes of them that mind this Intereſt, (as in higher reſpects you are unto Believers.) Eſpecially ſeeing they want that eye of faith, by which they ſhould know the Soveraign Majeſty, who at his pleaſure doth diſpoſe both of you and them, theſe purblind ſinners can reach no further, but are contented to be Ruled by you, as terreſtrial Deities: They see you, *but they ſee not God: they* know you, *and perceive the effects of your favour and diſpleaſure: but being dead to God, and ſavouring only fleſhly things, they ſcarce obſerve his ſmiles or frowns. They ſee that which is viſible to the eye which they have the uſe of; but the Objects of faith are to them as Nothing, becauſe they have no eye to ſee them. And ſeeing you have ſuch publick intereſt and influence, it is our duty firſt to look after your ſouls, and to ſee that you receive the heavenly impreſs. 3. To which I may add, that no men have uſually more need of advice and help then you. For your temptations are the ſtrongeſt: The world killeth by its flatteries: It is not the having it, but the Loving it that undoes men: And he is much liker to over-love it, that hath what he would have, and liveth in plentiful proviſions for his fleſh, then he that hath nothing from it but trouble and vexation. It is not poverty, and priſons, and ſickneſs that are the flattering pandors of the world, but proſperity and content to the fleſh. Though I know that many of the poor, do moſt of all over-value the world, becauſe they never tryed ſo much of its vanity, but ſtanding at a diſtance from proſperity, do think it a greater felicity then it is: For thoſe are moſt in Love with the world that leaſt know it; as thoſe that leaſt know him are leaſt in Love with God and eternal glory. But yet it is pleaſing and not diſpleaſing, flattering rather then buffeting, that is the means of deceiving ſilly ſouls, and ſtealing their hearts from God to the world. Your mountains lie open to ſtronger winds then our vallies do: And your gulfs and greater ſtreams are*

not ſo foordable as our more ſhallow waters. He never ſtudyed God and Heaven, nor his own heart, that knoweth not that it is a very difficult thing, to have an heavenly mind in earthly proſperity, and to live in the deſires of another world, while we feel all ſeem to go well with us in this. How hard to be weaned from the world, till we ſuffer in it; yea till we are plunged into an utter deſpair, of ever receiving here the ſatisfaction of our deſires. 4. *And truly we have too much ſad experience, of the ſenſuality and ungodlineſs of moſt of the Rich, to ſuffer us to think that you have leaſt need of our admonitions: Which leadeth me up to the Matter of my Addreſs, which is firſt to* complain *of you to* your ſelves, *and then to* Admoniſh *you, and laſtly to* Direct *you.*

1. *I know I ſpeak to thoſe (for the moſt part) that profeſs to believe a Life to come; but O that you had the honeſty to live as you do profeſs! You durſt not put it into your Creed, that you believe that earth is more deſirable then Heaven, and that its better ſeek firſt after Carnal proſperity and delight, then for the Kingdom of God, and the Righteouſneſs thereof. You would be aſhamed to ſay that it is the wiſeſt courſe firſt to make proviſion for the fleſh, and to put off God and your ſalvation with the leavings of the world. And do you think it is not as bad and as dangerous to* do *ſo, as to* ſay *ſo? Would it bring you to your journeys end, to be of the Opinion that you ſhould be up and going, as long as you ſit ſtill? Right Opinions in Religion are ſo unlikely to ſave a man that croſſeth them in his practiſe, that ſuch ſhall be beaten with many ſtripes. I had rather be in the caſe of many a Popiſh Fryer, that renounceth the world, though in a way that hath many errours, then in the caſe of many an Orthodox Gentleman that is drowned in the cares and pleaſures of this life: Yea I think it will be eaſier for a* Socrates, *a* Plato, *in the day of Judgement, then for ſuch. Chriſtianity is a practical Religion: It is a devoted ſeeking for another life,*

by

by the improvement and contempt of this: Put not that into your Life, that you are ashamed to put into your Profession or Belief. If you Do as Infidels, you will be as miserable as if you Believed but as Infidels. And Practising a while against your Conscience, may cause God to forsake your judgement also, and give you over to Believe as you Live, because you would not Live as you Believed. And I fear that this is the case of some of you: Nay I have too much reason to know it, that some of our Gentry, even persons of note and honour among us, have forsaken Christ and are turned Infidels; and by the Love of this world, have carnally adhered to it so long, till they are so far forsaken of God, as to think that there is no other Life for them hereafter. God hath an eye on these wretches; and men have an eye on some of them. I shall now leave them in their slippery station, till a fitter opportunity. Some we have of our Nobility and Gentry that are Learned, Studious and Pious, and an honour and blessing to this unworthy Land; or else it were not like to be so well with us as it is. But Oh how numerous are the sensual and prophane which provoked that heavenly Poet, of Noble extract (*Mr.* G. Herbet, *Ch. porch*) to say,

O *England* full of sin, but most of sloth,
Spit out thy flegm, and fill thy brest with glory:
Thy Gentry bleats, as if thy native cloth,
Transfused a sheepiness into thy story:
Not that they all are so; but that the most,
Are gone to grass and in the pasture lost.

Gentlemen, I have no mind to dishonour you, but compassion on your souls and on the Nation, commands me to complain, in order to reform you: And yet if you sinned and perished alone, we were the less unexcusable if we let you alone. What abundance of you are fitter to swill in a buttery,

or gorge your ſelves at a feaſt, orride over poor mens corn in hawking and hunting, then to govern the Common-wealth, and by Judgement and Example to lead the people in the waies of life! What abundance of you waſte your precious hours in feaſting, and ſports, and idleneſs, and complementing, and things impertinent to your great buſineſs in the world, as if you had no greater things to mind? Had you been by another commanded to a Dung-cart, or like a Carryer to follow pack-horſes, (an honeſter and more honourable life then yours) you would think your ſelves enſlaved and diſhonoured: And yet when God hath ſet before you an Eternal Glory, you debaſe your own ſouls by wilful drenching them in the pleaſures, and cares, and vanities of the world, and have no mind of that high and noble work, which God appointed you. So that when many poor men are ennobled by an Heavenly Diſpoſition, and an Heavenly Converſation, you enſlave your ſelves to that which they tread under-feet, and refuſe the only noble life: That which they account as loſs, and droſs, and dung, that they may win Chriſt and be found in him, (Phil. 3. 7, 8.) that do you delight in and live upon as your treaſure. When once you know whether God or your money be better, whether heaven or earth, whether eternity or time be better, you will then know which is the nobleſt life.

Nay what abundance are there among you, that make a very trade of ſenſuality, and turn your ſumptuous houſes into ſties, and your gorgeous apparel into hanſom trappings, if the appurtenances may receive their names from the poſſeſſors: That never knew what it was to ſpend one day or hour of your lives, in a diligent ſearch of your hearts and waies, and heart-breaking lamentation of your ſin and miſery, and in ſerious thoughts of the life to come: but go on from feaſt to feaſt, and company to company, and from one pleaſure to another, as if you muſt never hear of this again; and as if

you

you were ſo drunken and beſotted with the world, that you had forgotten that you are men, or that you have a God to pleaſe, and a ſoul to ſave or loſe for ever. Nay how many of you hate a faithful Preacher, and an holy life, and make them the ordinary matter of your ſcorn; and cheat your ſouls with a few ceremonies and formalities, as if by ſuch a Carnal Religiouſnes, you could make all whole, when you have lived to the fleſh, and loathed the Spiritual worſhip of God that is a Spirit, and the heavenly lives of his ſanctified ones, and conſequently the Law that commandeth ſuch a life, and the God that is the Maker of that Law. I call not your Civil Controverſies your Malignity; but it is the proper title of your Enmity to Holineſs: And is it not enough that man in Honour will be without underſtanding, and make himſelf like the beaſts that periſh, Pſal. 44. 20. *but you muſt alſo take up the Serpentine nature, and hiſſing and ſtinging muſt be the requital that you return to Chriſt for all your Honours. Think, if you have yet a thinking faculty, whether this be kindly, or honeſtly, or wiſely done, and what its like to be to your ſelves in the end. Your Riches and Honours do now hide a great deal of your ſhame; but will it not appear when theſe raggs are torn from your backs, and your ſouls are left in naked guilt? Saith* Chryſoſtom, [If it were poſſible to do Juſtice on the Rich, as commonly on the poor, we ſhould have all the Priſons filled with them: but Riches with their other evils have alſo this evil, that they ſave men from the puniſhment of their evil.] (*O but how long will they do ſo?*) *This was plain dealing of an Holy Father: and is it not ſuch as is as needful now as then? Is it not Greatneſs more then Innocency that ſaves abundance of you from ſhame and puniſhment?*

Nay many of you think that becauſe you are rich, it is Lawful for you to be Idle, and Lawful voluptuouſly to give up your ſelves to pleaſures and recreations, and you think that

you

you may do with your own as you liſt; as if it had been given you to gratifie the fleſh: The words that converted Auſtin, *never ſunk yet into your hearts*, Rom. 13. 13,14. [Let us walk honeſtly as in the day: not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying, but put ye on the Lord Jeſus Chriſt, and make no proviſion for the fleſh, to fulfill the luſts thereof.] *You never* felt *the meaning of thoſe words*, Rom. 8. 13. If ye live after the fleſh ye ſhall die: but if by the Spirit ye mortifie the deeds of the body ye ſhall live.]

But to turn my Complaint *into an* Admonition, *I beſeech you conſider what you* are, *and what you* do. 1. *How unlike are you to Jeſus Chriſt your pattern, that denyed himſelf all the Honours, and Riches, and Carnal delights of the world. Read over his Life, and Read your own, and judge whether any man on earth, be more unlike to Chriſt, then a voluptuous, worldly Gentleman? Eſpecially if Malignity be added to his ſenſuality.*

2. *How unlike are you to the holy Laws of Chriſt. Are his precepts of Mortification and Self-denyal imprinted in your hearts, and predominant in your lives? Is a beaſt any more unlike a man, then your hearts and lives are unlike Chriſts Laws?*

3. *How unlike are you to the Antient Chriſtians, that* forſook all and followed Chriſt, *and lived in a Community of Charity? And how unlike to every gracious ſoul, that is* dead to the world, *and hath* mortified his members upon earth, *and hath* his converſation in another world. *Are you not ſuch as* Paul *wept over*, Phil. 3. 18. Whoſe God is their belly, who glory in their ſhame, and who mind earthly things, and that are enemies to the Croſs of Chriſt.] *though perhaps you are no enemies to his* Name. *Believe it, Gentlemen, whatever your thoughts*

of

of your ſelves may be, you will find that no Religion will ſave you, that ſtoopeth to the world, and is but an underling to your fleſhly intereſt.

4. *How unlike are you to your Profeſsion and your Covenant with God? and to your Confeſsions, and Prayers to him? Did you not renounce the fleſh, the world and the Devil in your Baptiſm? Do you not ſtill Profeſs that heaven is beſt, and God is to be preferred, and yet will you not do it, but let your own Profeſsions condemn you? Do you not ordinarily confeſs that the world is vain, and yet will you ſhew your ſelves ſuch Diſſemblers, as to love and ſeek it more then God? As if there were no more Power in the Spirit of Chriſtianity, then in the Opinion of* Zeno *the Philoſopher, who having oft ſaid that Poverty and Riches were neither good nor bad, but things indifferent, was yet diſmayed when he heard that his farms were ſeized on by the enemies, the Prince having ſent one with the report to try him; telling him when he had done, that* Now Riches and Poverty were not things indifferent. *How oft have you prayed to be ſaved from Temptation? and yet will you ſtill dote upon your ſnares and fetters; and ſhew your ſelves ſuch hypocrites as to love the temptations which you pray againſt.*

5. *You are guilty of a double injury to God; in that you are obliged to him as his Created ſubjects, and yet more obliged by your Riches and Honours, which he hath given you for your Maſters uſe,* [To whom men give much, from them will they expect the more, Luke 12.48.] *For a ſervant that hath double wages to abuſe you; for a friend that hath received double kindneſs to prove falſe to you; for a Commander in the Army to betray his General, is ſure an aggravation of the crime. Muſt God advance you higheſt, and will you thruſt him loweſt in your heart? Muſt he feed you with the beſt, and cloath you with the beſt, and will you put him off with the worſt? Have you ten times, or an hun-*

dred times more wealth from him, then many an honeſt heavenly Believer; and yet will you Love and Serve him leſs?

6. Is it not pitty and ſhame, that you ſhould thus turn Mercies themſelves into ſin, and draw your bane from that which might have been a bleſſing? Will you be the worſe, becauſe God is ſo good to you? Muſt he give you health and time for his ſervice, and give you ſuch plentiful proviſion and aſſiſtance, and will you be worſe in health then others are in ſickneſs, and worſe in Plenty then others are in want? Is not this the way to dry up the ſtreams of Mercy, when the more you have, the worſe you are?

7. You exceedingly wrong the Church and Commonwealth: For it is for the publick good that you are advanced, and you ſhould be a bleſſing to the Land: And will you caſt away that time and wealth upon the fleſh, which you have received for ſuch noble ends. Rob not the Church and Common-wealth, of what you owe it; by engroſſing it to your ſelves, or conſuming it on your luſts.

8. Great men have a great account to make: You ſhall ſhortly hear, [Give account of thy Steward-ſhip, for thou ſhalt be no longer Steward.] *If God have entruſted you you with a thouſand pound a year, it is not the ſame reckoning that muſt ſerve your turn, as would ſerve his turn that had but an hundred. Your improvement muſt be ſomewhat anſwerable to your receivings. Do you need to be told, how ſad a reckoning it will then be, to ſay,* [Lord, I imployed moſt of it in maintaining the Pomp and Pleaſure of my ſelf and family, even that Pomp of the world, and thoſe ſinful luſts of the fleſh, which in my Baptiſm I forſwore; and the reſt I left to my children, to maintain them in the ſame pomp and pleaſure, except a few ſcraps of my Revenews which I gave to the Church, or poor.]

9. Your

9. *Your wealth and greatneſs do afford you great opportunities to do good, and to further the ſalvation of your ſelves and others: and worldlineſs and ſenſuality will rob you of theſe opportunities. O how many good works might you have done, to the honour of your Lord, and the benefit of others and your ſelves, if you had made the beſt of your Intereſt and Eſtates? The loſs of the Reward will ſhortly appear to you a greater loſs, then that which you now account the loſs of your eſtates.*

10. *Your worldlineſs and ſenſuality is a ſin againſt your own experience, and the experience of all the world. You have long tryed the world; and what hath it done for you, that you ſhould ſo over-value it. You know that it is the common vote of all that ever tryed it, ſooner or later, that it is vanity and vexation. And have you not the wit or grace, to learn from ſo plain a teacher as* Experience, *yea* your own *experience, yea and* all the worlds *experience.*

11. *You ſin alſo againſt your very Reaſon it ſelf, and againſt your certain knowledge. You know moſt certainly that the world will ſerve you but a little while. You know the day is hard at hand when it will turn you off; and you ſhall ſay, I have now had all that the world can do for me: Naked you came into it, and naked you muſt go out of it.* Haud ullas portabis opes Acherontis ad undas. *And then you ſhall more ſenſibly know what you now ſo overvalued, and what you preferred before God and your ſalvation, then now I am able to make you know. O what low thoughts will every one of you have of all your pomp and pleaſure, your vain-glory and all your fleſhly accommodations, when you perceive that they are gone, and leave your ſouls to the Juſtice of that God, whom for the love of them you wilfully neglected? If poor men of mean and low education, were ſo ſottiſh as not to know theſe things, me thinks it ſhould not be ſo with you, that are bred to more underſtanding then they.*

12. *Laſtly, you ſin againſt the moſt plain and terrible paſſages of Scripture, ſeconded with dreadful judgements of God, inflicted either upon your ſelves, or at leaſt on others of your rank before your eyes. You have read or heard the words of Chriſt,* Luk. 9. 25. [For what is a man advantaged, if he gain the whole world, and loſe himſelf, and be caſt away.] *And* Luke 12. 33, 34. Sell all that you have, and give alms: provide your ſelves baggs which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth neither moth corrupteth. For where your treaſure is, there will your hearts be alſo.] *You have heard there the terrible Parable of the Rich man,* Luke 12. 16, 17, 18, 19, 20. *which endeth with* [Thou fool, this night thy ſoul ſhall be required of thee, and then whoſe ſhall thoſe things be which thou haſt provided] *with this general application,* [So is he that layeth up treaſure for himſelf, and is not Rich towards God.] *And you have heard that more dreadful Parable,* Luke 16. *of the Rich man that was* cloathed in purple and fared ſumptuouſly, *and what was his endleſs end. You have heard the difficulty of the ſalvation of the Rich.* Luke 18. 24, 25. [How hardly ſhall they that have Riches enter into the Kingdom of God?] *Becauſe they are ſo hardly kept from loving them inordinately, and truſting in them. You have heard how fully Chriſt is reſolved that no man can be his* Diſciple that forſaketh not all that he hath for him, Luke 14. 33, 26, 27. *And if you go never ſo far in your Obedience, and yet lack this* one thing, *to part with all (in affection, and reſolution, and practiſe when he requireth it) and follow Chriſt in ſufferings and wants in hope of a treaſure in heaven, its certain that Chriſt and you muſt part.* Luke 18. 22. *You have heard the terrible paſſages in* Jam. 5. 1, 2, *&c. and abundance ſuch in the word of God: And yet are you not afraid of worldlineſs*

or

or ſenſuality ? You have ſeen in England *the Riches of abundance quickly ſcattered, that were long in gathering ; and God knows how many loſt their ſouls, to build that which a few years wars pull'd down. And yet when you have but a little breathing time, you are at it again as eagerly as ever ; as men that knew no greater good, and are acquainted with no better and more gainful an employment.*

Gentlemen, do you know indeed, what it is that you make ſo great a ſtir for ? which you value at ſo high a rate ? which you hold ſo faſt ? which you enjoy ſo delightfully ? You do not know : I dare ſay by your uſing of it that you do not know it. Or elſe you would ſoon have other thoughts of it, and uſe it in another manner. Come nearer, and ſee it through : and look into the inſide. Conſult not with blind and partial ſenſe ; but put on a while the ſpectacles of faith : go into the Sanctuary, and ſee the end. Nay Reaſon it ſelf may tell you much of it. When you muſt part with it, you'l wiſh it hang'd looſe from you, and not been ſo glued to you, as to tear your hearts. You feel not what the Devils lime-twigs have done, till you are about to take wing, either by an heavenly contemplation, or by death ; and then you'l find your ſelves entangled. The world is like to bad Phyſitians, quorum ſucceſſus Sol intuetur, errores autem Tellus operit. *The earth beareth yet all the good it doth you, but Hell hath hidden from you the miſchief that it hath done to millions of your Anceſtors : and therefore though this their way was their folly, yet do their poſterity approve their ſayings,* Pſal. 19. 13. Dic mihi, *ſaith* Bernard, ubi ſunt amatores mundi, qui ante pauca tempora nobiſcum fuerunt ? Nihil ex ejs remanſit, niſi cineres & vermes. Attende diligenter, qui ſunt & fuerunt, ſicut tu, commederunt & biberunt, riſerunt, duxerunt in bonis dies ſuos, & in puncto ad inferna deſcenderunt. Hic caro eorum vermibus ; illic anima eorum flammis deputatur, donec

rursus infelici collegio colligati sempiternis ignibus in volvantur. *Who would so value that which he must eternally complain of, and not only say, It hath done me no good, but also say; It hath deceived me and undone me? I would not thank you to make me the Owner of all your Lands and Honours to day, and take it from me all to morrow. What the better now are your Grand-fathers, and great Grand-fathers, for living in those houses and, possessing those lands, and honours and pleasures, that you possess? Vnless they used them spiritually, and holily for God, and heaven, and the common good, they are now in hell for their sensuality upon earth, and are reaping as they have sown,* (Gal. 6. 7, 8.) *and paying dear for all their pleasures. Their bones and dust do give you no notice of any remnants of their honours or delights; and if you saw their souls, you would be further satisfied. It may be there stands a gilded Monument, over their rottenness and dust; and it may be they have left an honourable name with those that follow them in their deceit,* (*and so might the tormented Rich man with his Brethren,* Luke 16. *who were following him towards that place of torment.*) *A just judgement of God it is, to to give up men that choose deceit, to be thus befooled. That they should not only despise the durable Riches, and choose a dream of honour, wealth and pleasure here; but also, that their end may answer their beginning, they should also take up with a picture of honour and felicity when they are dead; That their deceived posterity may see a guilded Image bearing an honourable mention of their names, and hear them named with applause, and so may be allured thee more boldly to go after them. And so a shadow of wisdom and vertue, hath a shadow of surviving Honour for its Reward; which alas, neither soul nor body is the better for. You see that all your wealth and honour will not preserve your Honourable Corpse from loathsom putrefaction. How much less will it*

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keep your guilty ſouls, from the place that you have here been purchaſing by your Mammon?

Sic metit Orcus
Grandia cum parvis non exorabilis auro.

If this be your Wealth, and Honour, and Delight, the Lord deliver me from ſuch a felicity ——

Hæc alii capiunt; liceat mihi paupere cultu
Securo, charo numine poſſe frui.

For what is the hope of the hypocrite, though he hath gained, (*or* ſcraped together, *as the Hebrew may be turned*) when God ſhall take (*or* pull) away his ſoul? *Job* 27. 8. [The triumphing (*or* praiſe) of the wicked is ſhort, (*or* but at hand) and the joy of the hypocrite is but for a moment, Job 20. 5.

Yea one would think that the very troubles and ſmart that in this life accompanyeth your wealth and honour, in the getting and keeping, and the gripes of conſcience, that the fore-thoughts of the parting hour, and your heavy reckoning, muſt needs mix with all your pleaſure and vain glory, unleſs you have laid aſleep your wits; beſides your experience of the emptineſs and deceit of all that you have over-valued; I ſay, one would think that this much ſhould ſomewhat allay your thirſt, and calm your minds, and make you think of a better treaſure. Sure I am that God would do ten thouſand fold more for you, and be better to you; and yet becauſe of ſome fleſhly arguments, you are turned away from him. He cannot be thus loved, and delighted in, and ſought, and yet he offereth more for you then the world doth. Saith Auguſtine, Ecce mundus turbat, & amatur; quid ſi tranquillus eſſet? formoſo quomodo hæreres, qui

ſic

sic amplecteris fœdum: Flores ejus quomodo colligeres, quia spinis non revocas manum?] *And it is just that they should have a bed of thorns, that wilfully make choice of it.* Seneca *thus justifieth God, that though he give men such perplexities and vexations, it is* nullis nisi optantibus, *only to them that will needs have it so, and are choosers of their own distructions*: Choosers *do I say? Yea and will compass Sea and Land for it? Stretch conscience for it till it tear or can stretch no further? Oppress and defraud for it (some of them): break Vows and Covenants for it. sell God and Heaven for it: scrambling with such distracted violence for the smoaky honours, the nominal wealth, the intoxicating pleasures of a few hasty daies, that they care not what they part with for them, nor who they bear down that standeth in their way.* Quid non mortalia pectora cogit, Auri Sacra fames— *And is Christ worth no more, then to be sold with* Judas *for so base a price? Is our heavenly birth-right a thing so base, or the promise of our immortal Crown so uncertain, as to be parted with on* Esau's *terms? Is God and Endless Glory worth no mere, then this comes to!* Propter nummos Deum contemnere, *saith* Hierom, to despise and cast off God, for a thing so base, is the basest kind of despising him. *The Idolators that villified him by making images of him, were askt,* To whom will you liken me, saith the holy One, Isa. 40. 18, 25. *And these sensual and covetous idolators must be asked,* [Whom will you match with God? or set up against him, and prefer before him? What will you choose, if you choose not him? What shall be your portion instead of heaven?] *Doth it excuse you that the world hath so lovely an aspect? Yes, if God be not more amiable then it, and if his face and favour be not more desirable. Doth it excuse you that the Baits of the world are pleasant and that it offered you fair: Yes if*

God

God had not out-bid it, and offered you ten thousand times more, Doth it excuse you that the world is near and certain, and heaven uncertain or out of sight? Yes, if you are beasts that have no Reason to know what will be, *but only sense to feel what* is; *or if God have not given you an infallible promise, befriended by Reason, sealed by multitudes of uncontroled Miracles, and transcribed on his servants hearts; and if the Greatness of the Glory promised were not sufficient to do more at a distance with a man of faith and reason, then childish trifles near at hand; as the Sun at a distance giveth us more light then a glow-worm that is hard by. Yea and if the world which you think so certain, were not certainly transitory and vain; so that he that gets it, is certain shortly to be no gainer, and he that looseth it, to be no looser. You look on a poor praying self-denying Believer, but you look before you on a Saint that shall raign with Christ,* and judge the world, when he cometh to be glorified in his Saints, and admired in all them that believe, 2 Thes. 1. 10. *You see them* sow their seed in tears, *but see it not springing up, nor do you foresee the joyful harvest. You see them following Christ through tribulations, bearing his Cross and despising the shame; but you see them not yet set down with him on their thrones. The sight you see, but the triumph you see not. You see them tost at Sea, but you know not how sure a Pilot they have; nor do you see the riches of their fraight. You see sickness or persecution unpinning their corruptible rags, and death undressing them, but you see not the cloathes which they are putting on. You see them laid asleep by death; but you see not their awaking; nor the rising of their Sun, when the Righteous shall have dominion in the morning. The man that is dead to the world you see; but you see not the life that is hid with Christ in God, nor their appearing with him in Glory, when Christ who is their life appears. Your unbelieving souls imagine there will be no*

May *or harveſt, becauſe it is now Winter with us: You think the Roſe and beautious flowers which are promiſed us in that Spring, are but deluſions, becauſe you know not the vertue of that life thats in the root, nor the Powerful influence of that Sun of the Believers. You ſee the dead body, but you ſee not the ſoul alive with Chriſt, retired into its Root. You ſee the Candle put out, and know not whether the flame is gone, and think not how ſmall a touch of the yet living ſoul will light it again.*

And ſo on the other ſide, you look on the ſwaggering Gallant, but you look not on the ulcerous ſoul; you hear them laughing and jeſting in their joviulty; but you hear them not yet groaning in their pains: you ſee them clambering into the ſeat of honour, but ſee them not caſt into the grave: you ſee them run and ride in pompe and pleaſure, following the delights of the fleſh, attended by their followers that honour and applaud them; but you ſee them not yet gaſping under the pangs of death, nor laid in the duſt as ſtill as ſtones. You ſee their beauty and glittering attire, but you ſee not the pale and ghaſtly face that death will give them, nor the skulls that are ſtript of all thoſe ornaments; you ſmell their perfumes, but you ſmell not their putrefaction; you ſee their lands and ſpacious houſes and ſumptuous furniture; but you ſee not how narrow a room will ſerve them in the grave; nor how little there they differ from the moſt contemptible of men. Nay more; you ſee them with Ahab *going forth to battle, and leaving the Prophets with the bread and water of affliction; but you ſee them not yet returning with the mortal blow; you ſee them in their honours and abundance, but ſee them not on Chriſts left hand in judgement: you ſee them cloathed richly and faring deliciouſly every day; but you ſee them not in hell torments, wiſhing in vain for a drop of water to abate their flames: you hear them honoured, and hear their words of pride and oſtentation; but you hear*

them

them not yet crying out of their folly, and bewailing their loss of present time, and lamenting in vain the unhappy choice that now they make. Sirs, believe it, future things are as sure as present: These things are no fables, because they are not visible yet: You see not God, and yet he is the Principal Intelligible object: you see not your own Intellectual souls; and yet you know you have them, by the Intellection of other things. You see not your own eye-sight; and yet you know that an eye-sight you have, by the seeing of other things. If there were not an Invisible God, there would have been no visible creatures. Visibles are more vile, and are for Invisibles that are more noble. Our visible Bodies, are for our Invisible Souls. This visible life, is the womb of everlasting life that is Invisible: we are hatched by the Spirit in this shell, till we are ready to pass forth into that glorious light that here we see not. I beseech you Gentlemen awake, and be not so lamentably deceived, as to think that your honourable Pleasant Dreams, are the only Realities. O no! it is the last awaking hour, that will shew you the now unconceivable Realities. You are now but as in jest in your pomp and pleasure; but you shall then be in good sadness in your pains and loss; if Sanctifying Grace do not prevent it, by putting you out of your jeasting vein, and making you in good sadness to be men of Real Faith and Holiness, and lay about you for the Real Joies. Believe it Sirs, the life of Christianity is not a bare Opinion: It is a living by faith upon a life invisible: and so serious resolving a Belief of the Truth of the everlasting blessedness (as purchased and given by Jesus Christ to persevering Saints) as effectually turneth the affections and endeavours of the man to the Loving and seeking it above all this world. Its one thing to take God and heaven for your portion, as Believers do; and another thing to be desirous of it as a reserve, when you can keep the world no longer. Its one thing to sub-

mit to Heaven as a Leſſer evil then hell; and another thing to deſire it as a greater Good then earth. Its one thing to lay up your Treaſure and Hopes in heaven, and to ſeek it firſt; and another thing to be contented with it in your Neceſsity, and to ſeek the world before it, and give God that the fleſh can ſpare. Thus differeth the Religion of ſerious Chriſtians, and of Carnal worldly hypocrites. But I ſhall break off my Admonition, *and end with ſome* Advice.

Direct. 1. Look upon this world and all things in it, with the fore-ſeeing eye of Faith and Reaſon, and valſue it but as it deſerves: *And then you will neither be eager after it, nor too much delighted in it, nor puft up by it, nor will it ſo prevalently entice you to venture or neglect eternal things. Did you know and well conſider but what an empty fading thing it is, you could never be ſatisfied with ſo poor a portion, nor quiet your ſouls till you had aſſurance or ſound hopes of better things: Nor would you take ſuch pleaſure in childiſh trifles; nor debaſe your ſelves, to be ſo inordinately imployed, about ſuch low and ſordid matters, while God and your eternal happineſs are laid by. You take not your ſelves for the baſeſt of men, much leſs for bruits or ideots: O then do not make your ſelves the baſeſt, and do not unman your ſelves, and brutifie your immortal ſouls. A heathen could ſay,* [Nemo alius eſt Deo dignus, niſi qui opes contempſit.] *If you would be Rich, chooſe that which will make you Rich indeed: make ſure of his favour that is the abſolute Lord of all, and then you can want nothing, whatever you may be without. And if yet you thirſt for worldly Riches, or inordinately Love them, and tenaciouſly keep them from your Maſters uſe, remember that this diſcovereth your diſeaſe; and therefore ſhould mind you rather to cure it then to feed it. It is not money nor any thing in this world, that will cure ſuch an empty depraved ſoul. As* Seneca *ſaith,* If a ſick man be carried about, whether in

a bed of gold or a bed of wood, his diſeaſe is carried with him. *It is not a golden bed that will cure a diſeaſed man: Nor is it all the gold or honour in the world, that will help ſuch a deluded ſoul, as thinks this world will make him happy. Get but the cure of your Carnal minds, and a little will ſerve you. For it is your ſinful fancy that would have much, and not your nature that needs much. Saith* Seneca, Si ad naturam vives, nunquam eris pauper; ſi ad opinionem, nunquam eris dives: Exiguum natura deſiderat; Opinio immenſum.] *He is not the poor man that hath but little; but he that would have more: Nor is he the Rich man that hath much, but he that is content with what he hath. If you pray but for your daily bread, be not ſuch hypocrites as by the bent of your deſires to croſs your prayers. The neareſt way to Riches, ſaith the Moraliſt, is the contempt of Riches; and ſaith the Chriſtian, to be Rich in faith, and heirs of the Kingdom which God hath promiſed all that Love him,* Jam. 2. 5. *The greateſt Riches are got (proportionably) on the eaſieſt terms. Loving the world will not procure it: but Loving God will procure the everlaſting fruition of his Love. Millions love the world that miſs of it: but no man miſſeth of God that Loveth him, above the world. Buy not theſe gawds then at a dearer rate, then you may have the Kingdom. If you have not enough, make ſure of heaven and that will be enough for you: and get a cure for your diſeaſed minds, which is eaſier and more profitable then to fulfill them. No man, ſaith* Seneca, *can have all the world: but he may have a mind that can contemn all the world. No man can have all that he will: but he may be content to be without it. The diſeaſe is within you, and there muſt be the Cure.*

Direct. 2. Be ſure to fix with a ſerious faith upon the Inviſible glory as your portion: and then look at all things in this world, as good or bad, as they reſpect

your end: *and judge of them as they help or hinder you in the main. Nothing but a truly heavenly mind, is the ſaving cure of an earthly mind. No man will rightly let go earth, till he have the powerful Light that hath ſhewed him the greater good, and given him a taſte of the world to come. Had you not been ſtrangers to God and heaven (in heart, whatever you were in tongue and fancy) you could never have ſo fallen in love with earth. None are ſo much diſpoſed to travail into other Countries, as they that are fallen out with their own. Remember that you have not one penny or pennies worth in the world, but what you had from God, and muſt be accountable to God for; and muſt employ with an eye upon his will, and your ſalvation. I do not call you to caſt away your Riches, but to ſee that you uſe all that ever you have, as will be moſt comfortable to you in your laſt review. I know, as* Seneca *ſaith,* He is a wiſe man that can make uſe of earthen veſſels, as if they were all ſilver: and he is wiſe too, that can make uſe of ſilver veſſels as if they were but earth. Infirmi eſt animi pati non poſſe divitias: *but its one thing to* Bear *Riches, and* Uſe *them for God, and another thing to* Enjoy *them with delight. I neither take the Monaſticks to be the only or the higheſt in perfection; nor yet do I condemn neceſſitated retirements. For I know it is hard to moſt to converſe with God in tumults, and to hear the ſtill voice of his Spirit, in the murmuring noiſe of a crowd: I know that the commons are uſually more barren and fruitleſs then incloſures: and that the fruit-tree that groweth by the high-way ſide, ſhall have many a ſtone and cudgel thrown at it, which thoſe that are in your Orchard ſcape. But ſtill look to your end, and ſecure the main:* Dream *not that you have any full Propriety: Remember that you are Gods Stewards. Set therefore your Maſters name and not your own upon every penny-worth you poſſeſs: Let* Holineſs to the Lord *be written upon all. Poſſeſs nothing but what*

is

is Devoted to him, to be used as he would have you. Put him not off with scraps and leavings, that gave you all. So much as you save from him, you lose, and worse then lose; and so much as you lose for him, and surrender to him, and improve for him, you save and more then save. For Godliness with content is great gain. *And he that is* faithful in a little, shall be made ruler over much. *Its thus that all things are sanctified with the Saints.*

Direct. 3. Think not that your Riches are given you to fulfill the least inordinate desire of the flesh: Or that you may take ever the more sensual ease or pleasure, if you had all the world: *But remember that better wages obligeth you to more work: And therefore rise as early, and labour as hard in your own employment (the more for the common good, the better) yea and deny your flesh as much, as if you had but food and rayment. If you have much,* give *the more, and* use *the more, but* enjoy *never the more, and let not your sensual desires find ever the more provision: A rich man that is wise, and a faithful Steward, may live in as much self-denyal, and labour as hard, and humble his flesh as much, as he hat hath but his daily bread. God sent you not in provision for his enemy: All that is made the food of sin, or that doth not help you up to God, is employed contrary to the end that you received it for.*

Direct. 4. Be sure that you deal with the world as a Deceiver: *Be very suspicious of all your Riches, and Honours, and Delights. Feed not on these luscious summer-fruits too boldly, or without fear. Remember how many millions the world hath deceived before you. None come to Hell but those that are cheated thither by the flesh and the world. With what exceeding vigilancy then have you need to deal with such a dangerous deceiver; when all your happiness, and all your hopes is at the stake: and if you be deceived, you are undone: Its force is nothing so perillous as its fraud.*

—— Ubi

——— Ubi vincere aperte,
Non datur, insidias armaq; tecta parat.

They that have to do with such a cheater in a case of such everlasting consequence, should be suspicious of every thing, and trust the world as little as is possible, when, Qui cavet ne decipiatur, vix cavet, cum etiam cavet.

Et cum caviſſe ratus eſt, ſæpè is cautor captus eſt (*ut* Plaut.)

As Bucholcer *was wont to say when his friends extolled him,* terreri ſe etiam laudationibus illis, ut fulminibus; *So should you poſſeſs your Honours and Riches in the world. And as the same* Bucholcer *said to* Hubner *when he went to be a Courtier:* Fidem diabolorum tibi commendo: credere & contremiſcere: *viz.* promiſsionibus aulicis credere, ſed cautè, ſed timidè: *So should you be affected to the world: Trust and tremble; or rather Trust it not all: Nay, have you not been deceived by it already? And will you be more foolish then the silly fish, that will scarcely take the hook that he was once pricked by; or then the silly fowls that will be afraid of the net that once they have escaped from, and of the Kite that once hath had them in her claws:* Tranquillas etiam naufragus horret aquas. *Nay at the* preſent, *if you take any heed of your souls, you may easily perceive what a clog the world is: We are commonly better when we have least of it, or are leaving it, then when we have it at our will. A man may see the utmost visible part of the earth, and the Horizon at once; but if he look on the earth that is near him, he cannot see the heavens at that time, much less the Zenith. Our* Own *Riches, our* Preſent *Riches, our* Neareſt *and* Deareſt *temporal good, is the greatest averter of the mind from heaven. We are commonly like* Antigonus *sick souldier, that fought well because he look't to die: but grew a Coward as soon as he was cured. So that*

most

most of us have need of the counsel which the Bishop of Colen *gave the Emperour* Sigismund *that askt him*, What he should do to be happy? [Live, *saith he*, as you promised to do, when you were last sick of the stone and gowt.] *Even the most notorious sinners seem Saints when they see the world is leaving them. And doth not common reason tell us that that which will so move us then, should prevail with us as much before, when we are certain all our life time that this parting time will come? Indeed the creature as it is annexed unto God and subservient to him, may have an amiable trust and love: The smallest twig that is fast to the tree, may help you out of the water if you lay hold of it; But if it be broken from the tree, it will deceive you, though you hold it never so fast. Otherwise look for surer footing: A handfull of water will not save you from being drowned. Build on the Rock of ages, that never faileth them that trust him; though yet the blind unbelieving world, be more distrustful of him, then of that which they have tryed is not to be trusted. A wise man should know him to be trusty that he trusteth in a case that concerneth his salvation. And true Believers and none but they may say with* Paul, I know whom I have trusted, 2 *Tim.* 1. 12.

Direct. 5. Let it be your daily care to keep clear accompts between God and you, of your Receivings and Disbursements. *Its time to bewail the expence of that, if it be but a groat, that you cannot give a comfortable account of. When ever you have several waies before you; for the laying out of your money or your time, let the Question be seriously put to your heart, Which of these waies shall I wish at death and judgement that I had expended it? and let that be chosen as the way.*

Direct. 6. Be sure to watch those thieves that would rob you of your Masters talents that should be employed for his use. *And will you give me leave to be*

plain with you in inſtancing in a few of them.

1. *How many ungodly Gentlemen do waſt that in a thing that they call, Great Houſe-keeping, (that is, the inordinate proviſions for the fleſh, and a freedom for men to play the gluttons or drunkards in their houſes) which might have been expended to their greater honour and commodity?*

2. *How many be there that ſpend that in unneceſſary feaſting of their friends, that might have been far more advantagiouſly improved?*

3. *How many be there that ſpend more in the exceſs of one or two ſuits of apparrel, then would have ſufficed to the relief of a diſtreſſed family for a twelve moneths ſpace?*

4. *How many be there that lay out more in needleſs buildings, walks and gardens, then would ſave the lives of an hundred or a thouſand of the poor, that periſh by hunger, (or by diſeaſes bred by want:) They will not ſpare from their own ſuperfluities, to ſupply the neceſſities of their Brethren? Is this loving their neighbours as themſelves, and doing as they would be done by?*

5. *How many be there that ſpend more needleſly on horſes, dogs, or hawks, and caſt away more at one game at Dice, or at a Cock-fight, or an Horſe-race, then would keep a poor Scholar at the Univerſity. (But I hope the Parliament hath cured this.)*

6. *But the principal and leaſt lamented abuſe of Riches, is* Childrens exceſſive portions; *For children are as a ſurviving ſelf: Men think themſelves but half dead, while their children live: And therefore as ſelf is that Idol of the wicked, to whom all the creatures of God are ſacrificed, ſo they employ all one way or other for themſelves as long as they live, and then leave it when they die, to themſelves in their poſterity. When they have like unfaithfull Stewards, detained Gods due from him, as long as they live, they leave it to their children to detain it after them. Miſtake me not:*

I perſwade you not to be unnatural. Your children muſt be provided for if you be not worſe then Infidels. But I tell you by what Rules I ſhould proceed, were it my caſe. 1. *If I had never ſuch ungodly children, I ſhould provide for them, if I could, their daily bread, and leave them enough for food and rayment, unleſs they were ſuch as ought not to live, or be maintained.* 2. *If I had better children, that were likely to uſe what they had for God, I ſhould leave them all that could be ſpared from more neceſſary uſes, that their lives might be more free from care, and they might be ſerviceable to God with their wealth when I am dead: And the more confident I were that they would be faithful Stewards of it, the more I ſhould commit to their truſt.* 3. *I ſhould not take it to be my Duty to levell my poſterity with the poorer ſort, unleſs ſome ſpecial Call of God, or extraordinary publick exigence did require it. So much for the Affirmative, What I ſhould do for them. But (for the Negative, What I ſhould not do for them)* 1. *I ſhould think that in a caſe of ſome extraordinary Neceſſities to the Church or Common-wealth, I were bound to alienate all from my poſterity, at leaſt, except their food and rayment.* 2. *I ſhould ſtill in the General conclude that all muſt be for God, as he is the Owner of me and all; and therefore I ſhould enquire which way it is his will that I ſhould diſpoſe of it. And where my conſcience tells me he would have me uſe it, I ſhould do it, though to the denyal of my ſelf or my poſterity.* 3. *I ſhould alway prefer the Publick Good of Church or Common-wealth, before the perſonal wealth of my poſterity, and therefore ſhould provide for them in a ſubſerviency to the greater good, and not prefer their wealth before it.* 4. *I ſhould think my ſelf bound to expend all that I had, in that way as might moſt promote the principal Intereſt of my Lord, unleſs in caſes where he had tyed me by any ſpecial Obligation to a more private expenſe of it.* 5. *I ſhould judge that the ordinary Neceſſities of the Church and*

poor are ſo great, as ſhould command me very much to abate of full proviſions for my poſterity. And for the proportion, I ſhould labour to diſcern, whether the times were ſuch, and my poſterity ſuch, as that the ſtock of my eſtate would be more ſerviceable to God in their hands, or otherwiſe laid out. For the times and quality of children may make a great alteration in the caſe. 6. Had I an only ſon that were notoriouſly ungodly, I would leave him no more then food and rayment, if I had ten thouſand pound a year, but would give it to God for the works in which I might promote his intereſt. My Reaſons are many, which I have touched upon in another diſcourſe. As, 1. Such as forfeit their very daily bread, ſhould not have any more then their daily bread: But ſuch notorious wicked ones forfeit their daily bread. He that will not labour, ſaith Paul, *let him not eat,* 2 Theſ. 3. *much more in ſuch greater caſes. 2. According to Gods antient Law,* Deut. 21. *they forfeit their lives, and the parents there were to cauſe them to be put to death, that were obſtinately unreformed. And is the caſe ſo altered think you now, as that you are bound to make ſuch children rich, that parents then were bound to put to death? 3. I am not bound to give unneceſſary proviſions to an enemy of God, to miſ-employ it, and ſtrengthen him to do miſchief, and be more able to oppreſs Gods ſervants, or oppoſe his Truth, or ſerve the Devil.*

I forbear to mention the propertions of mens eſtates, that I think they are ordinarily bound to alineate, but ſhall leave you to Prudence and the General Rules, leſt I ſeem to you to go beyond my line. But in general I muſt ſay, that it is a ſelfiſh and an hainous errour, to think that men ſhould lay up all that they can gather for their poſterity, and all to leave them rich and honourable, and put off God, and all charitable uſes, with the crums that fall from their Tables, or with ſome inconſiderable driblets. If the Rich man in

Luke

Luke 18. *might have followed Christ on such terms as these, he would hardly have gone sorrowfully from him.*

1. *By this men shew that they prefer their children before God.* 2. *And that they prefer them before the Church, and Gospel, and the Common-wealth: When an heroick Heathen would have confessed that his estate and children, and his life were not too good to be sacrificed to his Countrey; as the case of the* Decii *and many other Romans that gave their lives for their Countrey witnesseth.* 3. *These men prefer the worldly riches of their children before the souls of men: When they have so many Calls to employ their wealth to the furthering of mens salvation, and put by all that their children may be rich.* 4. *They prefer their childrens Riches before their own everlasting good: Or else they would not deny themselves the Reward of an holy improvement of their talents, and cast themselves upon the terrible sentence that is past upon unprofitable servants, and all to leave their children wealthy.* 5. *They prefer the bodily prosperity of their children before their spiritual: Or else they would not be so eager to leave them that Riches, which Christ hath told them is such a snare, and hindrance to mens salvation.* 6. *They would teach all the world the easie art of never doing good in life or death. For if all must follow their principles, then the Parents must keep almost all for their children, and the children must do the like by their children, and so it must run on to all generations, that their posterity may be kept as rich as their predecessors.* 7. *How unlike is this to the antient Saints; and how unlike to the general precepts of self-denyal, and doing good to all while we have time, &c. which Christ hath left us in the Gospel. Enable your children to be serviceable in the Church and Common-wealth, as far as you may; but prefer them not before the Church or Common-wealth. Wrong not God, nor your own souls, nor the souls or bodies of other men, to procure your*

children to be rich. It will not eaſe your pains in hell, to think that you have left your children Rich on earth. Its few of the great and noble that are Called. They will have an eaſier way to heaven in a mean eſtate. Their Nurſes milk contented them when firſt they lived in the world: and will nothing but Lands, and Lordſhips, and ſuperlative matters now content them? when they have a ſhorter time to uſe it? Poor men can ſing as merily as the Rich, and ſleep as quietly, and live as comfortably, and die as eaſily: Cantabit vacuus —— *They are free from abundance of your cares and fears. The Philoſopher that had received a great gift of Gold from a Prince, ſent it back to him the next morning, and told him that he loved no ſuch gifts as would not let him take his ſleep (for thinking what to do with it.)*

Direct. 7. *Laſtly,* Study the Art of doing Good, and making your ſelves friends of the Mammon of unrighteouſneſs, that when you go hence you may be received into the everlaſting habitations. *Remember how much of your Religion doth conſiſt in the Devoting of your ſelves and all to God, and improving his ſtock, and being Rich in good works, ready to diſtribute and communicate,* 1 Tim. 6. 18. *And how much will be laid upon this at Judgement,* Matth. 25. *God doth not call upon you for your charity, as if he would be beholden to you, or needed any thing that you can give him; but becauſe he will thus difference his hearty followers from complementing hypocrites. The poor you ſhall have alwayes with you: and the Church ſhall alwayes want your help, and Chriſt will be ſtill diſtreſſed in his members, to try the reality of mens profeſſions, whether they love him above all, or elſe diſſemble with him, and wheeher they have any thing that they think too good for him. It is a certain mark of an hypocrite, to have any thing in this world, ſo dear to you that you cannot ſpare it for Chriſt.*

Remember

Remember then that it is your own concernment: If you would be ever the better for all your wealth, nay if you would not be undone by it, ſtudy how you may be moſt ſerviceable to God with it. Cicero *could ſay, that* to be Rich is not to poſſeſs much, but to uſe much. *And* Seneca *could rebuke them that* ſo ſtudy to encreaſe their wealth, that they forget to uſe it. *If really you be Chriſtians heaven is your portion and your end: And if ſo, you can love nothing elſe, nor uſe any thing elſe, rationally, but as a means to attain that end. See therefore in all your expences, how you attain or promote your end. Alas men are ſo buſily building in their way, that they ſhew us that they take not themſelves for travellers: They are ſo familiar with the world, that they ſhew us they are not ſtrangers, but at home. They make their garments ſo fine, and lay ſuch mountains on their backs, that we ſee they mean not to be ſerious Runners in the Chriſtian race. The thorny cares that choak Chriſts ſeed, do ſhew that they are barren, and nigh to burning. If you gather* Riches for your ſelves, (Luke 12. 21.) *you are ſtanding pits: If you are Rich to God, you will be running ſprings, or ciſterns. There is a bleſſed Art of ſending all your Riches to Heaven before you, if you could learn it, and were willing to be happy at thoſe rates: It is not for your Riches that God will either condemn or ſave you, but for the Abaſing or improving them. Though* Lazarus *was a beggar, yet* Abraham *had been rich, whoſe boſom he was in.* Rich men muſt know, *ſaith* Ambroſe, that the fault is not in Riches, but in them that know not how to uſe them, Nam divitiæ ut impedimenta ſunt improbis, ita bonis ſunt adjumenta virtutum. *O that you could but be ſenſible of the difference, betwixt them that can ſay at laſt,* [We have uſed our ſtock for the ſervice of our Lord: We ſtudied his Will and Intereſt, and accordingly employed all that we had in the world]

and

and them that must say, [We gave now and then an alms to the poor; but for the substance of our estates, we spent it carnally for the flesh, to bear up our pomp and greatness in the world, and then we left it to our children to do the like when we were dead.] *There is as wide a difference between the end of these two waies, as there is betwixt Heaven and Hell: And surely the way is connexed to the end. Think not either that you can serve God and Mammon, or that you may live to the world, and die to God. When one was asked whether he had rather be* Cræsus *or* Socrates, *he answered that he had rather be* Cræsus *while he lived, and* Socrates *when he came to die: But dream not you of such a choice.* Gal. 6. 7, 8. Be not deceived; God is not mocked: Whatsoever a man soweth, that shall he also reap: If you sow to the flesh, of the flesh you shall reap corruption: but if you sow to the Spirit, of the Spirit you shall reap everlasting life.]

And this much more let me add, that if you intend your wealth for God, you must not think of evil getting it: For God will not accept a sacrifice, that is got by falshood, rapine or injustice. Nay if you intended it indeed for God, you would not dare to procure it by sin. For God needeth not fraud, perfidiousness or injustice, to promote his service. Pietas sua fœdera servat. *As* Austin *saith,* Ream linguam non facit, nisi rea mens: *So I say here. Your mind is first guilty of denying God, whatever you pretend, when you dare thus by your deeds deny him.*

Yea let me add, that so far should you be from yielding to any temptation to be covetous, for God, for your family, or any good end that may be offered you, that you should make an advantage of such temptations, to watch the world and your deceitful hearts the more narrowly hereafter. And if in all temptations to worldliness, you could turn them to a gain

and

and duty, and over-ſhoot the tempter in his bow, it were a point of ſingular Zeal and Prudence. When he would put any covetous motion into your mind, or work it into your hands, give then more liberally, or do more good then you did before. Let this be all that the deceitful fleſh, and world ſhall get by you: Fallite, fallentes—— Et in laqueos, quos poſuere cadant.

I know that fleſh and blood will ſtand in your way with abundance of diſſwaſives, and make you believe, that this ſo plain and great a duty, is no duty. In the verbal part of godlineſs it would allow God but little: but in the more coſtly practical part, much leſs. Sometime it will tell you that men are ſo naught that they deſerve not your charity: But Chriſt deſerveth it: give it therefore to him Sometime it will tell you of mens unthankfulneſs: but ſatis eſt dediſſe; *you have done your duty: God accepteth it: Other mens thankfulneſs, is not your Reward. You are more unthankful your ſelves to God. You are called to imitate him that cauſeth his Sun to ſhine and his rain to fall on the juſt and on the unjuſt, and that daily beſtoweth his mercies on the unthankful. Sometime it will tell you of the uncertainty of reaching the end of your Charity: That if you maintain Schollars to Learning, they may prove ungodly: if you leave any conſiderable gift to pious uſes, ſacrilegious and rapacious hands may alienate it. But you are ſure of ſucceeding in your ultimate end, which is the pleaſing of God and your own ſalvation: It is not loſt to* you *if it be to others. Caſt your bread upon the waters; if you cannot* truſt *God, you cannot* obey *him, Do* your *part, and leave* his *part to himſelf. Its your part to Give; and its Gods part to ſucceed it for the attainment of the end. He that is worſt is likeſt to fail: And whether think you is better, God or you? and which ſhould be more ſuſpected. He is unworthy the name of a ſervant of God, that will run no hazard for him. Venter your charity*

in a way of duty, or pretend not to be charitable. Will you not ſow your Maſters corn, till you are certain of a plentious increaſe? And do you think that he will take this for a good account? This is the fooliſh excuſe that Chriſt hath told you ſhall have a terrible ſentence: you will hide Gods talent for fear of loſing it; but wo to ſuch unprofitable ſervants.

Sometime the fleſh will tell you that you may want your ſelves, or your poſterity at leaſt; and that you were beſt gather till your ſtock ariſe to ſo much or ſo much, and then God ſhall have ſome. A fair bargain! Juſt like ungodly men by their Repentance and Converſion; they will ſin till they are old, and then they will turn. But few turn that delay with ſuch reſolutions. If God have not right to all, he hath right to none. If he have right to all, will you give him none but your leavings. A ſwine will let another eat when his belly is full. What if you are never richer, will you never do good therefore with what you have?

And for the impoveriſhing of your ſelf, if you fear being a loſer by God, you may keep your Riches as long as you can, and try how you can ſave your ſelf and them. A mans life conſiſteth not in the abundance that he poſſeſſeth. Do not imagine that you need more then you do. If Monaſticks think it their perfection to be wilfully poor, and Seneca *thought it the* Cynicks *wiſdom,* quod effecit nequid ſibi eripi poſſet; *you may much more rejoyce in ſuch an eſtate if God bring you to it, by or for well-doing. You live in dangerous times: Wars and thieves may ſoon levell your eſtates; Can there be greater wiſdom then to ſend it all to heaven, and lay it up with God, and put it into the ſureſt hands; and put it to the only uſury?* Aut ego fallor, aut regnum eſt, inter avaros, circumſcriptores, latrones, plagiarios, unum eſſe, cui noceri non poſſit. *Cannot a man live think you without wealth and honour.* Siquis de talium

talium fælicitate dubitat, poteſt idem dubitare, & de deorum immortalium ſtatu, an parum beatè degant, quòd illis non prædia, nec horti ſint, &c. Sen. *As it is the honour of God the firſt mover*, omnia movere ipſe non motus; *So it is the honour of the greateſt Benefactors*, omnia dare nihil habentes; *He that hath it to* Give, *hath it more tranſcendently, then he that hath it but to* Uſe. *He that hath moſt, hath moſt care, and trouble, and envy, and danger, and the greateſt reckoning. Neither Poverty nor Riches, was the wiſe mans wiſh, but* Convenient food. Optimus pecuniæ modus eſt, qui nec in paupertatem cadit, nec procul à paupertate diſcedit. Sen. *No man doth diſſemble, lie, oppreſs, defraud for love of Poverty; but thouſands do it for love of Riches.* Neminem vidi tyrannidem gerere propter Paupertatem, plurimos vero propter divitias, *ſaith the* Cynick, citante Stob. *Poverty is one of the cheapeſt medicines for the mind, and Riches a dear deceit. A Philoſopher calls Poverty a* ſelf-taught vertue, *and Riches a* vice to be acquired with great labour and diligence: *Poverty is a Natural Philoſophy: an effectual doctrine of temperance: and Riches a Nurſery of Pride, voluptuouſneſs and every vice. And* Paul *comes near it, and ſpeaketh more cautelouſly, yet home enough, that* The love of money is the root of all evil, 1 Tim. 6. 10. *and therefore is it ſelf a tranſcendent evil.*

Sweet healthful Temperance is cheap, and may be maintained without any great revenews: it is killing luxury, exceſs and pride that are ſo dear, and require ſo much for their maintenance. Our journey is not of ſuch ſmall moment, nor our way ſo fair, nor our day ſo long, nor our ſtrength and patience ſo great, as to encourage us to load our ſelves with things unneceſſary. Chriſtian living is daily fighting; And we uſe not to fight with our Riches on our backs, but for them. He that ſwimmeth with the greateſt load, is likelyeſt to ſink.

Men fancy that evil in a low eſtate which elſe they would not feel; and when they have pickt a cauſleſs quarrel with it, and undeſervedly fallen out with it, they ſpeak abuſively of it, and of God himſelf for caſting it upon them. Men love Riches ſo well, becauſe they love ſin ſo well. Did poverty accommodate mens vices, and feed and ſatisfie their ſinful luſts as well as Riches, it would be loved as well. And if Riches did ſtarve up luxury and voluptuouſneſs as much as Poverty, they would be as much abhor'd. Few men ſpeak highly of Honours, or Riches, or Pleaſures at the laſt; nor hardly of a low or ſuffering ſtate. And the laſt judgement is commonly the wiſeſt.

Let not therefore the fear of Poverty deter you from good works. Yea rather give ſpeedily, and do good while you have it, before all be gone and you be diſabled. Saith Nazianzen (Orat. de Amor. Pauper.) Deo gratitudinis ergo aliquid tribue, quod ex eorum numero ſis, qui de aliis bene mereri poſſunt, non qui aliorum beneficentia opus habeant: quod in alienas manus non oculos conjectos habeas, ſed alii in tuas: Da operam, ut non ſolum opibus, ſed etiam pietate, non ſolum auro, ſed etiam virtute fis locuples. Cura ut proximo tuo idcirco præſtantior ſis, quia benignior. Fac calamitoſo ſis Deus, Dei miſerecordiam imitando. Nihil enim tam Divinum homo habet, quam de aliis bene mereri.] *If you have no pitty on others, have ſome on your ſouls. Give not all your Lands and wealth to your fleſh and your poſterity: Give ſome of it to your ſouls, by giving it to God. Shall your bodies have it, and your ſouls have none, or but a little?* [Hoc ſolum quod in opibus bonum eſt, lucremur; nempe ut animas noſtras in eleemoſynis acquiramus, facultates noſtras pauperibus impertiamus, ut cœleſtibus ditemur. Animæ quoque partem da; non carni duntaxat: Deo quoque partem da, non mundo tantum: Ex ventre aliquid ſubtrahe,

trahe, & ſpiritui conſecra: Ex igne aliquid eripe, ac procul à depaſcente flammâ reconde, à tyranno eripe, ac Domino committe ——— Da exiguum ei à quo multa habes: Da etiam omnia ei, qui omnia donavit: Nunquam Dei munificentiam vinces, etiamſi omnia tua bona proijcias, etiamſi te etiam ipſum bonis tuis adjungas. Nam hoc quoque ipſum Accipere eſt, nempe Deo donare] *ſaith* Gregory Nazianz. ubi ſup.

Of any kind of covetouſneſs, there is none more plauſibly pretended againſt works of Charity, then that of ſome Miniſters, that can ſpare no money, becauſe their Libraries are yet unfurniſhed with many Books which they would fain have. Yet here we muſt ſee, that greater works be not for this omitted. Saith Seneca (de Tranquil.) Studiorum quoque quæ liberaliſſima impenſa eſt, tamdiu rationem habebo, quamdiu modum. Quo mihi innumerabiles libros & bibliothecas, quorum Dominus vix tota vita ſua indices perlegit? Onerat diſcentem turba, non inſtruit: multoque ſaitius eſt paucis te authoribus tradere, quam errare per multos.— Studioſa hæc luxuria; imo ne ſtudioſa quidem, quoniam non in ſtudium, ſed in ſpectaculum.— Paretur librorum quantum ſatis ſit; nihil in apparatum — Vitioſum eſt, ubique quod nimium eſt.]

Yea more, let me tell you all, and beſeech you to conſider it: It is your duty even to pinch your fleſh, and ſpare it from your back and belly, that you may have wherewithall to do good. Its no thanks to you to relieve others out of that which you need not your ſelves: and to give God that which your fleſh can ſpare. Such liberality may ſtand with little ſuffering or ſelf-denyal; and therefore will be but a poor proof of your grace. Had I ten thouſand pound a year, I ſhould think it my duty for all that, to pinch my fleſh, that I might ſpare as much of it as is poſſible for God. David

would not offer that to God which coſt him nothing, 2 Sam. 24. 24. *If you fare the hardlyer, and go the plainer in your attire, and deny your ſelves that which is for any needleſs pomp or oſtentation, or ſplendor in the world; that you may have ſo much the more to do good with; you deal then like good husbands for God and your ſouls, and faithful Stewards. Why ſhould a covetous Miſer pinch his fleſh more to gather Riches for himſelf and his poſterity, then you ſhould do to gather it for God, and to expend it on the Church and poor? Be as frugal as they; but not to the ſame end; ſo you uſe it for God and your poor Brethren, an honeſt parſimonie and gathering is a duty; and ſuch an holy covetouſneſs is ſo far from condemnable, that it is the trueſt Charity, which God and all wiſe men will moſt applaud. I do not mean only to deny your fleſh in groſs exceſſes, but to pinch it by a juſt frugality and abſtinence: And yet you ſhall not ſay that I am drawing you to extreams. I would not have you ſo far pinch your fleſh as to diſable it for duty, but to deny it whatſoever doth not ſome way help it for duty, that we may not feed our own unneceſſary delights, though with a ſeeming* decorum *& moderation, while ſo many about us are pinched with the want of neceſſaries, and ſo many publick excellent works are calling for our help. The fleſh is to be tamed, and humbled, and brought in ſubjection, and ſcanted when greater things require it, but not to be deſtroyed and made unſerviceable.*

[Infido huic corpori quomodo conjunctus ſim, haud equidem ſcio: quoque pacto ſimul & imago Dei ſim, & cum cœno voluter: quod & cum pulchra valetudine eſt, bello me laceſſit, & cum bello premitur, mærore me afficit: quod, & ut conſervum amo, & ut inimicum odi atq; averſor: quod, & ut vinculum fugio, & ut cohæres vereor. Si debilitare illud & conficere ſtudeo, jam non habeo quo ſocio & opitulatore ad res præclariſsimas utar; nimirum haud ignorans quam ob cauſam procreatus

creatus ſim, quodq; me per actiones ad Deum aſcendere oporteat. Sin contra ut cum ſocio & adjutore meus agam, nulla jam ratio occurrit, qua rebellantis impetum fugiam, atque à Deo non excidam, compedibus degravatus, vel in terram detrahentibus, vel in ea detinentibus. Hoſtis eſt blandus & placidus: invidioſus amicus. O miram conjunctionem & alienationem! Quod metuo amplector, quod amo pertimeſco. Antequam bellum geſſerim in gratiam redeo: Antequam pace fruar, ab eo diſsideo.] Greg. Naz. ubi ſup. *And for Delight, at leaſt learn of an Heathen how to eſteem of it.* Sen. de vita beata. Tu voluptatem complecteris; ego compeſco: Tu voluptate frueris, ego utor. Tu illam ſummum bonum putas: ego nec bonum. Tu omnia voluptatis cauſâ facis: ego nihil.]

What remains now Gentlemen, but that you be up and doing, and look about you where you may have the beſt bargain to lay out your money on for God and for your ſouls? Stay not till the Market is over, till thieves have rob'd you, till God in judgement have impoveriſhed you; till meer neceßity do conſtrain you to part with that which you cannot keep; or till the ſouls or bodies that need your help are removed from your ſight. Seek after an object for your Alms as diligently as beggars ſeek the Alms; you have more cauſe; for you get more by Giving, then they do by Receiving: If you believe not this, you believe not Chriſt; and ſo are Infidels.

The ſumme of my Advice is, that as men that are drawing near to their account, and love Chriſt in his members, and believe the promiſe of Reward, you would Devote your ſelves and your eſtates to Chriſt, and ſtudy to do good, and make it your daily trade and buſineß, as men that are zealous of Good works, and created to walk in them, (Tit. 2. 14. Eph. 2. 10.) *and not as dropping a little upon the by.*

by. Say not that you have not wealth, or interest, or opportunity; The Rich have full opportunities: The poor have their two mites, or their cup of cold water to give to a Disciple. And he that hath neither, may have a Will *to give thousands a year: And this is our comfort that have but little, that* [if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.] 2 *Cor.* 8. 12. *But where* [there is a readiness to will, there will also be a performance out of that which you have] *if you be sincere, Vers.* 11. Et Nunquam usque eò intercluſa ſunt omnia, ut nulli actioni honestæ locus ſit. — Nunquam inutilis est opera civis boni: Auditu enim, visu, vultu, nutu, obstinatione tacita, incessuq; ipso prodest. Ut salutaria quædam citra gustum tactumq; odore proficiunt; ita virtus utilitatem etiam ex longinquo & latens fundit, sive spargitur, & se utitur suo jure; sive precarios habet excessus, cogiturq; vela contrahere: sive otiosa mutaq; est, & angusto circumscripta; sive adaperta: in quocunq; habitu est, prodest. Seneca de Tranq. (*I give you not these passages of strangers to Christ, as if his Doctrine needed any such patches; but as imagining that the temper of those I speak to, may need such a double testimony, and to see the Book of Nature as well as of Grace: and to let you understand, how unexcusable a Professed Christian is that is worse then an Infidel.*)

I have been long, and yet I would I had done. I have taught you, and yet I fear lest you have not learned. I have told you what you knew before, (unless it be because you will not know it;) and yet have more need to hear it, then a thousand things that you never knew. I have set you an easie Lesson, hard to be Learned. Were but your senses Rational, or were your Will but disengaged and morally Free, the work were done, and that would be learnt in an hour, that the

Church

Church & Common-wealth might rejoyce in till the Sun ſhall be no more. O had we but ſuch Princes, Nobles and Gentlemen, as were thus Zealous and Studious of Good works, and wholly Devoted and Dedicated unto God, what a Reſemblance ſhould we have of Heaven or Earth? How then would our Princes and Nobles be both Loved and Honoured, when their Addictedneſs to God did make them ſo Divine? How Honourable then would our Parliaments be, and how chearfully ſhould we flock together for their Election? How dear would our Judges and Countrey Magiſtrates be to all that have any thing of piety or humanity in them. Kings then would reign in Righteouſneſs, and Princes Rule in judgement; and a man ſhould be as an hiding place from the wind, and a covert from the tempeſt; as rivers of water in a dry place, as the ſhadow of a great Rock in a weary Land: And the eyes of them that ſee ſhould not be dim, and the ears of them that hear ſhould hearken; the heart alſo of the raſh ſhould underſtand knowledge, and the tongue of the ſtammerers ſhould be ready to ſpeak elegantly.] Iſa. 32. 1, 2, 3. 4, 5. *what help then ſhould Miniſters have in their work, and the ſouls of all the people for their happineſs! and what a ſhaking would Satans Kingdom feel? Then neither ſeducers ſhould have this pretence, nor the ſeduced this temptation as now they have, to call their various Modells of Republicks, by ſuch ſplendid names, and to think Chriſt Reigns when they Reign; or that it is the only Government, to have all to be Governors, or to have the greateſt Liberty to be bad. No forms will reform us and heal our maladies, till we are healed and reformed within. Lead will not be Gold, what form ſoever you mold it into. And though ſome waies may be more effectual to reſtrain the evil, and improve the good, that is among them, yet ſtill the wicked will do wickedly. The The* Swordfiſh *and the* Threſher *would be the Tormentors*

of Leviathan, *and God himself would be impatient of his tyrannie. And his Brother would mend the matter, who by giving the Power to the vast tumultuous Ocean it self, may find that his Republick is not only* inconsistent with a Clergy (*an high commendation*) *but may possibly be as injurious to his Moral Honesty, as any other sort of Tyranny: and might have learned of his chiefest Master,* Seneca, (de Tranquil. Anim.) *that the free City of* Athens *could less endure* Socrates *then the Tyrants, and did put him to death, whom* they *had tolerated.* [Nunquid potes invenire urbem miseriorem quam Athenienſium fuit cum illam triginta tyranni divellerent? Mille trecentos cives, optimum quemque occiderant. ——— Socrates tamen in medio erat — Et imitari volentibus, magnum circumferebat exemplar cum inter triginta dominos liber incederet. Hunc tamen Athenæ ipſe in carcere occiderunt: Et qui tutò inſultaverat agmini tyrannorum, ejus Libertatem libera civitas non tulit. ——]

Gentlemen, for the Lords ſake, for your ſouls ſake, for the Churches and the Goſpels ſake, for your Countries ſake, and the ſpritual and corporal good of thouſands, awake now from your ſloth and ſelfiſhneſs, from your Ambition, Voluptuouſneſs and ſordid Worldlineſs, and give up your ſelves and all that you have to God by Chriſt, and to the Common Good, and make the beſt of all your faculties and intereſt, for the high and noble Ends of Chriſtians: And convince all ſelf-conceited founders or troublers of the Common-wealth, that you have hit the way of a true Reformation, without any alteration of the form, by correcting your ſelves the principal Materials. And let them ſee by your ſeeking the weale of all, that your form is as truly a Common-weale as theirs, and that they abſurdly appropriate the Title to their own. If you deny us this, on you ſhall lie the blame and ſhame, and not on our want of a Popular form.

But

But becauſe I have gone ſo far with you by perſwaſion, (though yet I doubt whether indeed you will be perſwaded) I ſhall not leave you till I have added the laſt part of my task, which is to ſet ſome Rules *and* Matter *for Good works before you, that if you are but willing, you may ſet your money to the happyeſt uſury, and that upon the beſt ſecurity.*

1. (*For General Rules*) *Aime at no lower an ultimate End in your Charity, then the Pleaſing of God, and move from no lower a firſt moral Principle then the Love of God within you. Seek not* ſelf *while you ſeem to Deny it. Give and do good to Chriſt in his ſervants.*

2. *Conſider therefore of mens Relations to Chriſt, and underſtand where his Intereſt lyeth in the world. Avoid both their extreams, that would have you do Good to none but Saints, and that would have you do it to all alike. As God hath a ſpecial Love to his children, and yet doth Good to all, his mercy being over all his works; and as he is the Saviour of all men, but eſpecially of them that Believe; ſo muſt you Love all men as men, and Saints as Saints; and do Good to all men, but eſpecially to them of the houſhold of faith,* Gal. 6. 10. *The New command of ſpecial Love, muſt not be thought to abrogate, the old Commandment of common Love, even of Loving our neighbour as our ſelves. You muſt do Good to a Diſciple in the name of a Diſciple: and to a Prophet in the name of a Prophet,* Mat. 10. 42. *and yet take the wounded man for your neighbour, that you ſee lie in your way,* Luke 10. 30. *I know the Serpentine ſeed, had rather you would kick againſt the Pricks, and tread down Chriſts intereſt, then there to lay out your greateſt Charity. But its God that you have to reckon with, who judgeth not as they. The Philoſopher being asked,* Why all men were more ready to give to the halt and blind, then to Philoſophers, anſwered, that They thought they might come to be halt and blind themſelves, but were never

like to be Philosophers: *So I may say of many that would be content that you feed the common poor with bread, but the Disciples of Christ with stones. They think they may be poor themselves, but they are never like to be Christs Disciples: Nay some of them* (*such as* Clem. *writes in his mack-*fides divina) *will perswade you that its a sottish thing to conceive that any have Christs Spirit now, that work not Miracles, and that he hath no Church, Ministry or Saints, that is, that Christianity is not the right Religion, unless it had present Miracles to warrant it. And then you might be excused rather for your uncharitableness to it, then for your Charity. But wisdom is justified of all her children: And the mouths of her enemies will be quickly stopt: and they shall then know that Christ is Lord and Judge, without either faith or further Miracles.*

3. *When you have two Good works before you, prefer the Greater, and choose not the less.*

4. Cæteris Paribus, *let Works of Spiritual and everlasting concernment, be prefer'd, to those that are meerly temporal.*

5. *And let Works for the Publick Good, of Church or Common-wealth, be preferred before private Works.*

6. *Let God have All in one way or other: even that which your selves and families receive: Take it but as your daily bread to support you in his service. Do not limit God, or tie him to any part. Take heed of Reserving any thing from him, or of halving with him, as* Ananias *and* Saphira. *He deserveth and he expecteth all. That which he hath not, you have not, but Satan hath it. You lose it, if you return it not to him.*

And now in the Conclusion, I shall presume (*though I foresee I may incurr a censure for it*) *to give you a Catalogue of some of those good works which are seasonable in our daies, by which you may make your reckoning comfortable. And do not think that God is beholden to you for it, if you perform them all:*

all: but take it as the happyeſt bargain that you can make: and thankfully take the opportunity while it is offered you, remembering that there is no ſuch ſecurity nor advantage, to be made of your money, in any way as for God: and that it is more bleſſed to Give then to Receive: Say not another day but that you had a price in your hands: if you have not an Heart, you muſt ſuffer with the unfaithful.

A Catalogue of ſeaſonable Good Works, preſented to them that are ſanctified to God, and dare truſt him with their Riches, expecting the everlaſting Riches which he hath promiſed, and are zealous of Good Works, and take it for a precious Mercy that they may be exerciſed therein.

1. ENquire what perſons, burdened with children, or ſickneſs, or on any ſuch occaſion labour under neceſſities, and relieve them, as you are able, and find them fit. And ſtill make advantage of it for the benefit of their ſouls, inſtructing, admoniſhing and exhorting them, as they have need. If you give them any annual gift of cloathes, bread or money, engage them to learn ſome Catechiſm withall, and to go to the Miniſter and give him an account of it. Some I know that ſet up a monethly Lecture to be fitted to the poor, and give ſix pence or twelve pence to a certain Number of poor that hear it.
2. As far as Law will enable you, bind all your Tenants in their Leaſes to learn a Catechiſm, and read the Scripture, and be once a year at leaſt accountable to the Miniſter, of their Profiting. If you cannot do

this, at leaſt, uſe your Intereſt in every Tenant you have to do it, and to ſeek God and worſhip him in their families (in which let your own families be eminently exemplary.) It is very much that Landlords might do for God if they had hearts. Diſcountenance the ungodly: Encourage the good: Give them back ſome little, when they pay their Rent, to hire them to ſome duty. And think not too much to go to their houſes for ſuch ends.

3. Buy ſome plain and rowzing Books, that tend to Converſion and are fitteſt for their Condition, and give them to the families that moſt need them, getting them to promiſe you to read them twice over, at leaſt, and then to give their Teachers an account of the effect, and receive Inſtructions from them for their further profit. Many have this way received much good. Or you may buy the Books, and truſt the Miniſters to diſtribute them, and engage the receivers to read them, or to hear them read.

4. Take the children of the poor, and ſet them Apprentices to ſome honeſt trade, and be ſure you chooſe them Godly Maſters, that may take care of their ſouls as well as of their bodies: Or if you are able, ſettle a perpetual allowance for this uſe, entruſting the Miniſter with the choice of a Godly Maſter for them, and whom you ſee meet with the choice of the boies.

5. In very great Congregations that have but one Miniſter, nor are able and willing to maintain another, it is a very good work to ſettle ſome maintenance for an Aſsiſtant, without whom the flock muſt needs be much neglected: Impropriations may be bought in to that uſe.

6. To ſettle Schools in the more rude parts of the Countrey,

Countrey, where they uſe not to teach their children to read, or in Market Towns where people are numerous, is a very good work.

7. It is one of the beſt works I know within the reach of a mean mans purſe, to maintain Scholars (in Sizers places) at about 10. l. *per annum* charge, till they are capable either of the Miniſtry, or of ſome other ſtation in order to it, where they can maintain themſelves. As alſo to maintain ſome of the choiceeſt parts for ſome ſpecial ſtudies. There is an Intent of ſome to propound this work in a method fit for the whole Nation to concur in. Till that be done, any Rich man that is willing to do Good, may entruſt ſome able Godly Miniſters with the choice of the fitteſt youths (which is the greateſt matter) and may allow them neceſſary maintenance. How many ſouls may be ſaved by the Miniſtry of one of theſe? And how can money be better husbanded?

8. It will be a very Good work alſo conjunctly to encourage Manufactures or other trades, and Piety too, if in Cities and Corporations, ſome yearly rents be given on theſe terms: That ſeveral of the honeſteſt tradeſmen, may have 5. l. or 10. l. a piece yearly of this Rent, lent them freely for four or five years to trade with, putting in ſecurity to repay it: And ſo the ſtock will encreaſe, and more Land may be bought by it after certain years, to go on to the ſame uſe: (only let the Truſtees have power to remit all or part where there is an extraordinary unexpected failing) And that the fitteſt men may ſtill receive it, ſome godly Truſtees may be choſen, who may chooſe their ſucceſſors; the Miniſter being one, as likeſt to chooſe the fitteſt ſubjects of this beneficence. If Honeſt men be kept up, they will better relieve

lieve the poor, then if it were left to their own hands.

9. It would be a blessed Work for our Rulers and some Rich men to erect a Colledge (at *Salop*, I think the only fit place, for many Reasons) for the education of Scholars for the use of *Wales*; a Countrey, whose present misery, and antient honour, and readiness to receive the Gospel, and zealous profession of what they know, should encourage all good men to help them. Too few will send their sons to our present Universities, and too few of those that come thither are willing to return. But if this may not be done, the next way, will be to add some Charitable help for them in *Oxford*, obliging them to return to the service of their Countrey.

10. Were I to speak to Princes, or men so Rich and Potent as to be able to do so good a Work, I would provoke them to do as much as the Jesuites have done, in seeking the Conversion of some of the vast Nations of Infidels, that are possest of so great a part of the world: *viz.* To erect a Colledge for those whom the Spirit of God shall animate for so great a Work, and to procure one or two of the Natives out of the Countries whose Conversion you design, to Teach the Students in this Colledge their language (which its like might be effected.) And when they have learned the Tongues, to Devote themselves to the Work, where by the Countenance of Embassadors, Merchants, Plantations or any other means, they may procure access and liberty of speech. Doubtless God would stir up some among us, to venture on the labour and apparent danger, for so great a work: If we be not better principled, disposed and resolved to do or suffer in so good a cause, then the

Jesuites

Jeſuites are, we are much to blame. And where we can but have opportunity, we are like to do much more good then they. 1. Becauſe they are ſo importunate every where for the Intereſt of the Pope, that the People preſently ſmell it to be but a ſelfiſh ſecular deſign. 2. Becauſe when they have taken them from their Heatheniſh Idolatry, and taken down their Images, they ſet up the Divine Worſhip of the Hoſt, and the Croſs, and the Religious worſhip of the Virgin *Mary* and the Saints, with prayers to them, in the ſtead, with ſuch abundance of Ceremonious additions, that the people think it is as good be where they are; as if it were but the taking down one *Daimon* or *Divus* to ſet up another in a kind of emulation and they think that every Countrey ſhould continue the worſhip of their antient *Patrons* or *Daimons*. Whereas if we went among them, with the plain & pure Goſpel, not ſophiſticated by theſe ſuperſtitions, with a ſimple intention of their ſpiritual good, without any deſigns of advantage to our ſelves, its like we might do much more, and might expect a greater bleſsing from God; as Mr. *Eliot* and his helpers find of their Bleſſed labours in *New England*, where if the languages, and remote habitations (or rather no habitations but diſperſions) of the inhabitants did not deny them opportunity of ſpeech, much more might be effected. And though the Mahometans are more cruel then the Heathens againſt any that openly ſpeak againſt their ſuperſtition and deceit, yet God would perſwade ſome, its like, to think it worth the loſs of their lives to make ſome prudent attempt in ſome of thoſe vaſt *Tartarian* or *Indian* Countries, where Chriſtianity hath had leaſt acceſs and audience. As difficult works as theſe are, the Chriſtian Princes and people

are exceedingly too blame, that they have done no more in attempting them; and have not turned their private quarrels, into a common agreement for the good of the poor uncalled world.

I have told you of divers waies, in which you may ſecure your wealth from loſs, and make an everlaſting advantage of it. Thoſe that have Power and not a Will, ſhall loſe the Reward, and have the condemnation of unfaithful Stewards. Thoſe that have Power and an envious evil Will, that deſireth not the Churches good, ſhall moreover have the Puniſhment of Malignant enemies. Thoſe that have neither Power nor Will, or are both Impotent and Malignant, ſhall be judged according to what they would have done, if they had been able. Thoſe that have an unfeigned Will, but not Power ſhall be accounted as if they had done the works: for God accepteth the will for the deed: All theſe Good Works are yours, poor Chriſtians, that never did them, if certainly you would have done them, notwithſtanding the difficulty, coſt and ſuffering if you had been able. But it is the godly Rich, that are both Able and Willing, and actually perform them, that will profit both themſelves and others, that both their own and others ſouls may have the comfort of it. I ſhall lay ſome of the words of God himſelf before your eyes, and heartily pray for the ſake of your own ſouls, and the publick Good, that you may excell Papiſts as far in Works of Charity, as you do in the ſoundneſs of Doctrine, Diſcipline and Worſhip.

Gentlemen, excuſe the neceſſary Freedom of ſpeech, and Accept the Seaſonable, Honourable, Gainful Motion, propounded to you from the Word of God, by

Feb. 20. *Your faithful Monitor,*

165⅞ **Rich. Baxter.**

Sophronius Biſhop of *Ieruſalem* (*Prat. ſpir. c.* 195. *referente Baronio ad an.* 411.) delivereth this Hiſtory following to poſterity, as a moſt certain thing:

THAT Leontius Apamienſis *a moſt faithful Religious man that had lived many years at* Cyrene *aſſured them, that* Syneſius (*who of a Philoſopher became a Biſhop*) *found at* Cyrene *one* Evagrius *a Philoſopher, who had been his old acquaintance, fellow-ſtudent and intimate friend, but an obſtinate Heathen: and* Syneſius *was earneſt with him to become a Chriſtian, but all in vain: Yet did he ſtill follow him with thoſe Arguments that might ſatisfie him of the Chriſtian verity; and at laſt the Philoſopher told him, that to him it ſeemed but a meer fable and deceit that the Chriſtian Religion teacheth men, that this world ſhall have an end, and that all men ſhall riſe again in theſe bodies, and their fleſh be made immortal and incorruptible, and that they ſhall ſo live for ever, and receive the Reward of all that they have done in the body, and that he that hath pitty on the poor, lendeth to the Lord, and he that gives to the poor and needy ſhall have Treaſures in heaven, and ſhall receive an hundred-fold from Chriſt, together with eternal life. Theſe things he derided.* Syneſius *by many arguments aſſured him that all theſe things were certainly true: and at laſt the Philoſopher and his children were Baptized. A while after he comes to* Syneſius, *and brings him*

three hundred pound of Gold for the poor, and bid him Take it, but give him a Bill under his hand that Christ should repay it him in another world. Synesius *took the money for the poor, and gave him under his hand such a Bill as he desired. Not long after the Philosopher being near to death, commanded his sons that when they buried him, they should put* Synesius *Bill in his hand in the Grave; which they did: And the third day after, the Philosopher seemed to appear to* Synesius *in the night, and said to him,* [Come to my Sepulchre, where I lie, and take thy Bill, for I have received the Debt and am satisfied; which for thy assurance I have subscribed with my own hand.] *The Bishop knew not that the Bill was buried with him, but sent to his sons, who told him all; and taking them and the chief men of the City, he went to the Grave, and found the Paper in the hands of the Corpse, thus subscribed,* [EGO *EVAGRIUS* PHILOSOPHUS, TIBI SANCTISSIMO DOMINO *SYNESIO* EPISCOPO SALUTEM: ACCEPI DEBITUM IN HIS LITERIS MANU TUA CONSCRIPTUM, SATISFACTUMQUE MIHI EST; ET NULLUM CONTRA TE HABEO JUS PROPTER AURUM QUOD DEDI TIBI, ET PER TE CHRISTO DEO ET SALVATORI NOSTRO.] *that is,* I *Evagrius* the Philosopher, to thee most Holy Sir, Bishop *Synesius* greeting: I have received the Debt which in this Paper is written with thy hands, and I am satisfied, and I have no Law (or Action) against thee for the Gold which I gave to thee, and by thee to Christ our God and Saviour.] *They that see the thing admired, and glorified God that gave such wonderful evidence of his promises to his servants: And,* saith Leontius, *this Bill subscribed*

ſcribed thus by the Philoſopher, is kept at Cyrene *moſt carefully in the Church to this day, to be ſeen of ſuch as do deſire it.*

Though we have a ſure Word of Promiſe, ſufficient for us to build our Hopes on, yet I thought it not wholely unprofitable, to cite this one Hiſtory from ſo credible Antiquity, that the Works of God may be had in remembrance. Though if any be cauſleſly incredulous, there are ſurer Arguments that we have ready at hand to convince him by.

BLeſſed are the merciful: for they ſhall obtain Mercy, Mat. 5. 7.

Read Mat. *6. 19. to the end of the Chapter.*

Not every one that ſaith unto me Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doth the will of my Father which is in Heaven, Matth. 7. 21.

Whoſoever heareth theſe ſayings of mine and doth them, I will liken him to a wiſe man that built his houſe upon a Rock, *&c.* Mat. 7. 24.

Let your Light ſo ſhine before men, that they may ſee your Good Works, and Glorifie your Father which is in Heaven, Mat. 5. 16.

I have ſhewed you all things, how that ſo Labouring ye ought to ſupport the weak: and to remember the words of the Lord Jeſus, how he ſaid, it is more bleſſed to give then to receive, *Act.* 20. 35.

Give to him that asketh thee, and of him that would borrow of thee, turn thou not away. Mat. 5. 42.

All these have I kept from my youth up — yet lackest thou one thing: Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this he was very sorrowful, for he was very Rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have Riches enter into the Kingdom of God? Luke 18. 21, 22, 23, 24.

Read and consider Luke 12. 15. *to* 49. *And* Luke 16. 19. *to the end.*

Luke 14. 33, 26, 27, 28. So likewise whosoever he be of you, that forsaketh not all that he hath, he cannot be my Disciple.

Eph. 2. 10. We are his workmanship created in Christ Jesus to Good Works, which God hath before ordained that we should walk in them.

Jam. 2. 14. What profiteth it my brethren, if a man say he hath faith, and have not works? Can faith save him?

Tit. 2. 14. Who gave himself for us that he might redeem us from all iniquity and sanctifie to himself a peculiar people zealous of Good Works.

1 Tim. 6. 17, 18, 19. Charge them that are Rich in this world, that they be not high minded, nor trust in uncertainty of Riches, but in the living God, who giveth us richly all things to enjoy: that they do Good: that they be rich in Good Works; ready to distribute; willing to communicate: Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.]

Heb. 13. 16. But to do Good and to Communicate forget not; for with such sacrifice God is well pleased.

Luke

Luke 16. 9, 13. I ſay unto you, Make you friends of the Mammon of unrighteouſneſs, that when ye fail they may receive you into everlaſting habitations. If ye have not been faithful in the unrighteous Mammon, who will commit to your truſt the true Riches? ye cannot ſerve God and Mammon.

Pſal. 41. 1, 2, *&c.* Bleſſed is he that conſidereth the poor: the Lord will deliver him in the time of trouble, *&c.*

Read Deut. 15. 7, 8, 9, *&c.* 2 Cor. 9. 8, 9, *&c.* Dan. 4. 27. Lev. 23. 22. Prov. 22. 9.

Prov. 28. 27. He that giveth to the poor ſhall not lack: but he that hideth his eyes ſhall have many a curſe.

Read Iſa. 58. *throughout.*

Jam. 1. 27. Pure Religion and undefiled before God and the Father is this; To viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted of the world.

Jam. 5. 1, 2, 3, 5. Go to now ye Rich men, weep and howl for your miſeries that ſhall come upon you: your Riches are corrupted and your Garments moath-eaten: your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire: Ye have heaped treaſure together for the laſt daies.—— Ye have lived in pleaſure on earth, and been wanton; you have nouriſhed your hearts as in a day of ſlaughter——

1 Joh. 3. 16, 17, 18. We ought to lay down our lives for the Brethren: but whoſo hath this worlds good, and ſeeth his brother have need and ſhutteth up his bowels from him, how dwelleth the Love of God in him? My little children, let us not love in word, nor in tongue, but in deed and in truth.

Gal. 6. 6, 7, 9, 10. Let him that is taught in the word communicate unto him that teacheth in all his goods (or good

good things.) Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap—— Let us not be weary in well-doing: for in due season we shall reap if we faint not. As we have therefore Opportunity, let us do Good unto all men: especially to them who are of the household of faith.

Eph. 4. 28. Let him Labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Mat. 10. 41, 42. He that Receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward: and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward. And whoever shall give to drink to one of these little ones a cup of cold water only in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward.]

Read 1 Cor. 9. 4, 5. *to* 16.

Mat. 25. 40, 45. Verily I say unto you, in as much as ye have done it unto one of the least of those my Brethren, ye have done it unto me—— Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.

Mat. 6. 3, 4. But when thou dost alms, let not thy left hand know what thy right hand doth; That thy alms may be in secret: And thy father which seeth in secret, himself shall reward thee openly.

But this I say Brethren, the time is short: it remaineth that both they that have wives be as though they had none ——— and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away, 1 Cor. 7. 29, 30, 31.

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The Crucifying of the world, BY The Croſs of CHRIST.

GAL. 6. 14.

But God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt; by whom the world is crucified to me, and I unto the world.

SECT. I.

EVER ſince mankind had a being upon earth, the malicious apoſtate ſpirits have been their enemies: If it was the will of our Creator that we ſhould be Militaries in our Innocency, and keep our ſtanding, and attain our Confirmation and Glory by a Victory, or elſe come ſhort of it if we loſt the day: No wonder then that our lapſed condition muſt be militant, and that by conqueſt we muſt obtain the Crown. But there is a great deal of difference between theſe combats. In our firſt ſtate we were the ſole Combatants againſt the Enemy our ſelves, and we fought in

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that ſufficient ſtrength of our own which was then given us, and by our wilfull yielding we were overcome. But ſince our fall we fight under the banner of another, who having firſt conquered for us, will afterward conquer in us and by us. All the great tranſactions and buſles of the world, which our Fathers have reported to us, which have filled all the Hiſtories of ages, and which our eyes have ſeen, or our ears have heard of, are nothing but the various actions and ſucceſſes of this great war, and all the perſons in the world are the ſouldiers of theſe two Armies, whereof the Lord of Life, and the Prince of Darkneſs are the Generals: The whole Inhabited world is the field. The great on-ſet of the Enemy was made upon the perſon of our Lord himſelf. And as oft as he was aſſaulted or did aſſault, ſo oft did he overcome. In the wilderneſs he had that firſt appointed conflict with Satan himſelf hand to hand: Through his whole life after, he was aſſaulted by the inferiour ſort of enemies: And a leader in his own Army; even *Peter* himſelf is once ſeduced to become a Satan, *Mat.* 16. 22. and a Traytor *Judas* is the means of his apprehenſion, and then the blinded Jews and Rulers of his Crucifixion, and there had he the laſt and greateſt Conflict; in which when he ſeemed conquered he did overcome, and ſo his perſonall war was finiſhed. When the Captain of our ſalvation was thus made perfect through ſufferings, *Heb.* 2. 10. that he might bring many ſons to glory, his next work was to form his Army; which he did, by giving firſt Commiſſion to his Officers, and appointing them to gather the common ſouldiers, and to fill his bands. No ſooner did they ſet themſelves upon the work, but Satan ſendeth forth his bands againſt them: Perſecutors aſſault them openly: and Hereticks are Traytors in their own Societies, and make mutinies among the ſouldiers of Chriſt, and do them more miſchief by perfidiouſneſs, then the reſt could do by open hoſtility. The firſt ſort of them took advantage, 1. By the reputation of *Moſes* Law, and the zeal of the blinded Jews for its defence. And 2. from the dangers, ſufferings and fleſhly tenderneſs of many profeſſors of the Chriſtian faith, which made them too ready to liſten to any Doctrine that promiſed them peace and ſafety in the world; and as they were themſelves a Carnall Generation, that looked after worldly glory and felicity, and could not bear perſecution for Chriſt, and ſo were enemies to his Croſs, while they

they profeſt themſelves to be his Diſciples, ſo would they have perſwaded the Churches to be of the ſame mind, and to take the ſame courſe as they; that ſo they might not be noted for carnall and cowardly profeſſors themſelves, while they brought others to believe the juſtneſs of their way; but rather might have matter of glorying in their followers, inſtead of being either ſufferers with the true Chriſtians, or rejected by them whoſe profeſſion they had undertaken.

Theſe were the perſons that *Paul* had here to deal with, againſt whom having oppoſed many arguments through the Epiſtle, in the words of my Text he oppoſeth his own Reſolution, [*God forbid that I ſhould glory*, &c. ——]

The words contain *Pauls* renouncing the carnal diſpoſition and practiſe of the falſe Apoſtles, and his profeſſed Reſolution of the contrary. Where you have, 1. The terms of Deteſtation and Renunciation [*God forbid*] or, [*be it far from me.*] 2. The things Deteſted and Renounced, *viz.* To glory in any thing ſave the Croſs of Chriſt. His own poſitive profeſſion containeth, 1. His Reſolution to Glory in the Croſs of Chriſt. 2. The effects of the Croſs of Chriſt upon his ſoul; which being contrary to the diſpoſition, and doctrine, and endeavour of the falſe Teachers, is added as a Reaſon of his abhorring their waies, and as the ground and principle of his contrary courſe. [*Hereby the World was crucified to him, and he to the World.*]

The difficulties in the words being not great, I ſhall take leave to be the briefer in their explication. The verb καυχᾶσθαι ſignifieth not only externall boaſting, but firſt internall confidence and acquieſcence. By [*the Croſs of our Lord Jeſus Chriſt*] we are to underſtand both his Croſs as *ſuffered by him*, and as *conſidered by us*, and as *imitated by us*, or the Croſs *we ſuffer* in conformity to him: For I ſee no reaſon to take it in a more reſtrained ſenſe.

By [*the World*] is meant, the whole inferiour Creation, or all that is objected to our ſenſe, or is the bait or proviſion for the fleſh, or by the tempter is put in competition with God: both the things and the men of the world.

To have [*the world crucified to him*] doth ſignifie, 1. That it is killed and ſo diſabled from doing him any deadly harm, or from being able to ſteal away his affections, as it doth they that

are unsanctified. 2. That he esteemeth it but as a dead and contemptible thing. So that this phrase expresseth both its disabling, and his positive contempt of it.

The other phrase that *Paul* was [*crucified to the world*], doth signifie on the other side, 1. That his estimation and affections were as dead *to it*; that is, he had no more esteem of it, or love to it; nor did he further mind or regard it, (so far as he was sanctified) then a dead man would do. 2. It signifieth that he was also contemned by worldly men, and lookt on as his Crucified Lord was, whom he preached.

This is said to be done [*by Christ*] or [*by his Cross* :] For the relative may relate to either antecedent. But I should rather refer it to the later, though in sense the difference is small; because the one is implyed in the other.

The further explication of the Nature of this Crucifixion, and the influence that Christ and his Cross have thereinto, and how they are the Causes of it, must be further spoke to in the handling of the Doctrines, which are as followeth.

SECT. II.

Doct. 1. *THE carnall Glorying of Worldly professors, is a thing detested and renounced by the Saints.*

Doct. 2. *A Crucified Christ, or Christ and his Cross, is the Glorying of the Saints.*

Doct. 3. *The world is Crucified to the Saints, and they to the world.*

Doct. 4. *It is by a Crucified Christ, or by Christ and his Cross that this is done.*

But because our limited time will not allow us to handle each of these distinctly, I shall reduce them all to one Generall Doctrine, which is the sense of the Text.

Doct. *THE world is Crucified to the Saints, and the Saints are Crucified to the world, by the Cross of Christ; and therefore in it alone must they Glory, abhorring the Glorying of carnall men.*

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THE Method which I ſhall obſerve as fitteſt for your Edification in handling this Doctrine is this. 1. I ſhall more fully ſhew you *Negatively* what it is not, and *Affirmatively* what it is, to *have the world Crucified to us*, and *to be Crucified to the world.* 2. I ſhall ſhew you, *How this is wrought by the Croſs of Chriſt.* 3. I ſhall give you the *Reaſons*, which prove *that ſo* it is. 4. I ſhall give you the *Reaſons why it muſt* be ſo. 5. I ſhall make *application* of this firſt part of the Doctrine. And then handle the latter part as time ſhall permit.

I. THere are few Doctrines of faith, or waies of holineſs, but have their extreams, which men will reel into from ſide to ſide, when few will conſiſt in the Sacred mean. The purblind world cannot cut by ſo ſmall a thred, as the word of God directeth them to do, and as all muſt do that will be conducted into Truth. We have much ado to take men off theſe vanities; but yet when many of them are convinced, and ſee that the world muſt be caſt aſide, they miſtake the nature of holy mortification, and embrace inſtead of it ſome ſuperſtitious and cynicall conceits; in which they are as faſt bemired almoſt as they were before. I ſhall therefore firſt tell you what *is not* the Crucifixion which we are to treate of.

1. It is not to think that the world is indeed *Nothing*; and that in a proper ſenſe our life is but a dream: Nor yet ſceptically to take the being and modes of all things as uncertain: Nor to imagine that ſenſe is ſo far fallible, that a man of ſound ſenſe, and underſtanding, may not be ſure of the objects conveniently preſented to his ſenſe. There ſtill remaineth one Argument which the Scepticks were never able to confute, but will make them at any time to yield the cauſe; Even to ſcourge them, as fools, till they are ſure they feel it. But we have few of theſe to deal with; the Scepticiſm of our times being reſtrained to thoſe things which cloſelyer concern the matter of ſalvation.

2. Nor is it any part of the meaning of this Text, that we ſhould entertain a low and baſe eſteem of the world or any thing

therein, as in its Natural ſtate conſidered, it is the work of God. For though man be eminently created in his image, yet all his works are like him in their meaſure, and therefore have all an excellency to be admired. It cannot be that *infinite Wiſdom* can make any thing which ſhall not have ſome impreſſions and demonſtrations thereof. Nor can *Goodneſs* make any thing but what is Good. And never did the *Almighty* make any thing that is abſolutely contemptible; Nor any thing ſo mean, which can be done by any other without him; ſo far unimitable is he in the ſmalleſt of his works. Nor did he ever make any thing in vain; but thoſe things which ſeem ſmall and uſeleſs to us, have an unſearchable excellency and uſefulneſs which we know not of. If the unskilful have the modeſty to believe, that the ſmalleſt ſtring in an Inſtrument of Muſick, and the ſmalleſt pin in a Watch, have their uſe, though he know not of it, we have great reaſon to think as modeſtly of the frame of all the works of God. And thoſe things that in themſelves conſidered are ſmall, yet reſpectively and virtually may be very great. The heart may do more to the preſervation of life then a part much bigger; and the eye may ſee more then all the reſt of the body beſides. And the order, location and reſpects of ſeveral parts, doth give them ſuch an admirable uſefulneſs and excellency, which none can know that ſeeth not the whole frame.

Yea our own ſelves, ſouls or bodies conſidered as the workmanſhip of God, muſt not be thought or ſpoke contemptibly of. For ſo by all that we ſay againſt the work, we do but reproach and diſhonour the work-man. In all our ſelf-accuſations and condemnations, we muſt take heed of accuſing or condemning our Creator. Our *Naturals* therefore muſt be honoured, while our *Corrupt Morals* are vilified. We muſt diſgrace nothing that is of God, but only that which may be truly called our own: Nor in the accuſation of our *Own*, muſt we by reflexions and conſequences accuſe that which is Gods, as if the fault in the Original were his. By giving us our *Natural free-will*, which is a ſelf-determining power, he made us capable of having *ſomewhat* in *Morality* which we may too juſtly call our own: And our loſs and want of *Moral freedom*, (which is but our right Diſpoſitions and Inclinations) were not to be charged ultimately on our ſelves, if the foreſaid *Natural freedom* did not make us capable of

of ſuch a culpability. Its a ſtrange way that ſome men have deviſed, of magnifying the Creator by vilifying his works: and its a ſtrange conceit that all the praiſe that is given to the creature is taken from God; They would not do ſo by man: The praiſe of an Houſe is taken to be no diſhonour to the Carpenter: Nor the commendation of a watch a diſhonour to the watch-maker. God did not diſhonour himſelf, when he ſaid, his works in the beginning were all Good! He would never have been a Creator, if all the Good which he made and Communicated had been to his diſhonour: When there was nothing but himſelf in being, there was nothing but himſelf to be commended: but doubtleſs God intended his Glory by his Works; and all that is in them proceeding from himſelf, the praiſe of them redoundeth to himſelf. In a word, we muſt be very careful of Gods intereſt in his creatures, and take heed of any ſuch contempt or vilifying of them, which may reflect upon *himſelf*.

3. The Crucifying of the world to us, doth not conſiſt in our looking upon it as an *uſeleſs* thing, or laying it aſide as to all ſpiritual improvement. No; ſo far is this from being any part of our duty, that it is none of the leaſt of our ſins: The creature was the firſt book that ever God did make for us, in which we might read his bleſſed perfections; And the perverting it to another uſe, with the neglect of this, was mans firſt ſin. As it was the great work of the Redeemer, to bring us back to God that made us, and reſtore us to his favour, ſo alſo to reſtore us to a capacity of ſerving him, even in that imployment which he appointed to us in our innocency; which was to ſee God in the face of his creatures, and then to love and honour him, and by them to ſerve him. Though this be not our higheſt felicity, yet is it the way thereto: Till we come to ſee *face to face*, we muſt be glad to ſee the face of God in the *glaſs* of his works. But of this we have more to ſay anon in the application.

4. Our Crucifying of, or to the world, requireth not any ſeceſſion from the world, nor a withdrawing our ſelves from the ſociety of men, nor the caſting away the *propriety* or poſſeſſion of the neceſſaries which we poſſeſs. It is an eaſier thing to throw away our Maſters Talents, then faithfully to improve them. The Papiſts glory in the holineſs of their Church, becauſe they have many among them that have vowed never to marry, and have no

propriety

propriety in Lands or Houſes, and have ſeparated themſelves into a Monaſticall ſociety. A high commendation to their Church, when men muſt be Sainted with them, if they will do no miſchief, though they make themſelves uſeleſs to the reſt of the world: The ſervant that hid his Talent in a Napkin, was condemned by Chriſt as *wicked and ſloathful*; and ſhall he be commended by us for extraordinarily devout? Will you reward that ſervant that will lock up himſelf in his chamber, or hide his head in a hole when he ſhould be buſie at your work? Or will you reward that ſouldier that will withdraw from the Army into a corner, when he ſhould be fighting? The world ſwarms on every ſide with multitudes of ignorant and impenitent ſinners, whoſe miſerable condition cryeth loud for ſome relief, to all that are any way able to relieve them. And theſe Religious Monks make haſte from among them, and leave them to themſelves to ſink or ſwim, and they think this cruelty to be the top of piety. Unworthy is that man to live on the earth, that liveth only to himſelf, and communicateth not the gifts of God to others. And yet do theſe idle unprofitable droans, eſteem their courſe, the life of perfection. When we muſt charge through the thickeſt of our enemies, and bear all the unthankfull requitals of the world, and undergo their ſcorns and perſecutions, theſe wary ſouldiers can look to their skin, and get out of the reach of ſuch encounters; and when they have done, imagine that they have got the victory. To live to our ſelves, were it never ſo ſpiritually, is far unlike the life of a Chriſtian: A good man is a common good; and compaſſionate to the miſerable, and deſirous to bring others to the participation of his felicity. To withdraw from the world to do God ſervice, is to get out of the Vineyard or Shop, that we may do our Maſters work.

If you have riches, it is not caſting them away that ſhall excuſe you, inſtead of an holy improving them for God. If you have poſſeſſions, it is not a renouncing of propriety, that ſhall excuſe you from the prudent and charitable uſe of them. The ſame I ſay alſo of Relations, of Offices in the Church and Common-wealth. God calleth you not to renounce them: To crucifie the world is not to diſclaim all the relations, poſſeſſions, or honours of the world. Theſe are not yours but Gods: And as he put them into your hands, and commanded you faithfully to uſe

uſe them as his Stewards, ſo you muſt do it; and not think it a good account of your Stewardſhip, to tell God that you threw away the talents that he truſted you with, becauſe they were temptations to you, or becauſe he was auſtere. I ſhould have no great need to ſpeak of this, were there not ſuch a multitude of deluded ſouls that have lately received the Popiſh dotages herein. Its one thing to creep into a Monks Cell, or an Anchorets Cave, or an Hermits Wilderneſs, or *Diogenes* Tub; and another thing truly to be Crucified to the world; and in the midſt of the creatures to live above them unto God; as we are anon to ſhew.

5. To be Crucified to the world, is not to forbear our lawfull trades and labours in the world. He that bids us eat our bread in the ſweat of our brows, and would not have him eat, that will not labour, *Gen.* 3. 19. 2 *Theſ.* 3. 6, 10, 12. did never call men to be begging Fryers, nor licentious Prodigals, nor idle Gentlemen, nor lazy unprofitable burdens of the earth. All idleneſs that's wilfull, is ſinful; but that which is cloaked with the pretence of Religion, is a double ſin. When ſome ſervants grow lazy, they will pretend piety for it, and accuſe their Maſters of worldlineſs for ſetting them to work. And ſome that have families will neglect their duty for them, and all upon pretences of a contempt of the world. But he that bid us *uſe the world as not abuſing it*, 1 *Cor.* 7. 31. did never mean to forbid us the *uſe* of it. While ſuch Hypocrites will needs be more then Chriſtians, they become in *Pauls* judgement worſe then Infidels, 1 *Tim.* 5. 8. They ſhould not labour with a deſire to be rich, yet muſt they *labour to give to him that needeth*, *Eph.* 4. 28. Idleneſs is not Mortification.

6. To be crucified to the world or the world to us, containeth not an unthankfull undervaluing of our Mercies. It will not warrant us to ſay, Health, and Riches, and Honours are contemptible; and therefore I owe God but little thanks for them; nor will it excuſe any ingratefull inſenſibility of our deliverances.

7. To Crucifie the world, is not to take away the lives of the men of the world, nor actually to uſe them as they uſed Chriſt. Though the Magiſtrate muſt bring a falſe Prophet to Capital Puniſhment that ſought to turn the People from God, yet every one

might not do ſo: nor is that any part of the ſenſe of this Text; nor was it thus that *Paul* did crucifie the world.

8. Much leſs may it encourage any poor Melancholly tempted ſouls to be weary of their lives, and to ſeek to make away themſelves. This horrid ſin is far from the duty here required: To be crucified to the world, is not to rid our ſelves out of the world; nor to do that to our ſelves, which were ſo hainous a ſin if we did it to another, as not here to be lightlyer puniſhed then with death.

And thus I have ſhewed you Negatively, What it is, not to have the world crucified to us; which I do both to prevent extreams, and to prevent your unjuſt cenſures of the Doctrine which I muſt next deliver, that you may ſee that I am not leading you into extreams, but inſiſting on a plain and needfull truth.

SECT. III.

I Am next Affirmatively to ſhew what this Crucifixion is. And firſt of the former branch: What it is to have the *world to be Crucified to us.* Where we ſhall ſpeak of the object, and then of the acts.

Qu. 1. *In what reſpects is it that the World muſt be Crucified to us?*

Anſw. In general. 1. In thoſe reſpects in which men fell to the world from God. The ſtate of mans Apoſtacy is an adheſion to the creature, and a departure from God; and the ſtate of his recovery muſt be a departing from the creature, and an adhering unto God. 2. In thoſe reſpects in which Chriſt himſelf hath oppoſed and overcome the world, in thoſe muſt his people oppoſe and overcome it.

More particularly; though it be but one and the ſame thing which they all import, yet I think it may the better inſinuate into your underſtandings, if I preſent it to you in theſe various notions.

1. *As the creature would be mans felicity, or any part of his true felicity,* ſo is it to be hated, reſiſted and crucified. If the *world* would know its own place, it might be eſteemed and *uſed* in

in its place; but if it will needs pretend to be what it is not, and will promiſe to do what it cannot, and ſo would not only be *uſed* but *enjoyed*, we muſt take it for a deceiver, and riſe up againſt it with the greateſt deteſtation. For elſe it will be the certain damnation of our ſouls. For he that hath a wrong *End*, is wrong in all the *means*; and doth much worſe then loſe his labour in every ſtep of his way. It is the greateſt and moſt pernicious errour in the world, to miſtake in our very end, and about our chiefeſt good. When once the world would ſeem to be your home, and promiſeth you content and ſatisfaction, and is indeed the condition that you would have; ſo that you do not heartily and deſirouſly look any further, but would with all your heart take this for your portion, if you knew but how to keep it when you have it, and begin to ſay, It is good to be here; and with that ſtigmatized fool [*ſoul take thy reſt*] then hath the world perniciouſly deceived you, and if you be not effectually recovered, will be your everlaſting ruine. Whatever it be that preſenteth it ſelf to you (of this world) as your felicity, is to be hated, oppoſed and crucified.

Yea if it would but ſhare in this office and honour, and would ſeem to be ſome part of your happineſs, thus alſo muſt it die to you, or your ſouls muſt die: You can have but one ultimate principall end and happineſs. If you take the world for it, you can expect no more. The *Covetouſneſs* of ſuch is ſaid to be *Idolatry*, *Col.* 3. 5. and *their bellies to be their God*, *Phil.* 3. 18, 19. and *their gain to be their Godlineſs*, 1 *Tim.* 6. 5. and *their portion is in this life*, *Pſal.* 17. 14. and ſo they are called, *Men of the world*; Here they *lay up a treaſure to themſelves*, and therefore here is *their hearts*, *Mat.* 6. 19, 20, 21. and *verily they have their reward*, *Mat.* 6. 5.

2. *As the creature is ſet in competition with God, or in the leaſt degree of Co-ordination with God*, ſo is it to be hated, rejected and crucified. It is Gods prerogative to have Soveraign Intereſt in the ſoul: To be eſteemed and loved as our chiefeſt good, and to be depended on as the principal cauſe of our well-being. The heart he made for himſelf, and the heart he will have; or elſe whoever hath it ſhall have it to its woe. He will be its *Reſt*, or it ſhall never have Reſt: and he will be its *Happineſs*, or it ſhall be miſerable everlaſtingly. If now the preſumptuous world will

play the Traytor, and seek to dispossess the Soveraign of your souls, its time to use it as a Traytor should be used. If it will needs usurp the place of God, down with that Idol, and deal with it as it deserves. O with what indignation and scorn may the Lord of glory look down upon the dirty worth-less creature, when he seeth it in his throne! What! an earthen God! an aery God! Is gold, and honour, and fleshly pleasures, fit matter to become your God! And with what indignation and scorn should a gracious soul once hear the motion of entertaining such a God! It should be odious to us once to hear a comparison between the living God and the world! as if *it* would be to us, what *he* would be or could procure our safety and felicity in his stead. As the Jews would not endure to hear of Christ being their King, but cryed out, *Away with him, Crucifie him, We have no King but Cæsar.* So must we think and speak of the world when it would be our King; Away with it, crucifie it, we have no King but God in Christ. And as the rebellious world saith of Christ, *Luke* 19. 27. *We will not have this man to rule over us*; so must we say of the flesh and the world, we will not have them to rule over us. As the churlish Israelite asked *Moses* (the Prophet like Christ) so must we do the flesh and world; *Who made thee a Ruler over us?* We may value a very dunghill for the manuring of our Land: but if any man will say, This dunghill is the Sun, which giveth light to the world; the assertion would rather cause derision then belief: Or if you would perswade a man to put it in his bosom or his bed, he would cast it away with abhorrence and disdain, who would not have refused it if you had laid it in his field. The poorest beggar may be regarded in his place; but if he will proclaim himself King, you will either laugh at him as a fool, or abhor him as a Traytor; subjects do owe much honour and obedience to their Princes; but if *Caligula* will needs be *Jupiter*, or if they must hear as the Pope, *Dominus Deus noster Papa*, or if they will usurp Gods prerogatives, and undertake his proper work, or will set themselves against his truth and interest, and grow jealous of his power on which they must depend, and of his Gospel and spiritual Administrations and Discipline, lest it should ecclipse their glory or cross their wills, this is the ready way to make them become base, and lay both them and their glory in the dust. The Jews ought to reverence *Herod* their King,

but

but if once they begin to ſay, [*It is the voice of a God, and not of a man.*] No wonder if he be ſmitten by the hand of Divine vengeance, and he that would be a God, become the food of worms; and God ſhew them what a God they had magnified, that cannot keep the lice or worms from eating him alive. God uſeth to pour contempt upon Princes, when they will not know and ſubmit to the everlaſting King. He taketh himſelf as engaged to break down all that would uſurp his honour, and tumble down the Idols of the world; therefore hath he alway ſo abhorred the two grand abominations, Pride and Idolatry, above other ſins: For he will not give his glory to another: He will not with patience hear it ſpoken of an Idol, [*Theſe are thy Gods O* Iſrael, *that brought thee out of* Egypt:] The firſt Commandment is not meerly a precept for ſome particular act of obedience, as are the reſt: but it is the fundamentall Law of God, eſtabliſhing the very Relations of Soveraign and Subject: And as this is the firſt and great command, and that which virtually containeth all, [*Thou ſhalt have no other Gods before me*] or, [*Thou ſhalt love the Lord thy God with all thy heart.*] So he that breaketh this is guilty of all. When the Parent of the world would needs become *as God*, he made himſelf the ſlave of the Devil.

You ſee then I hope ſufficient reaſon why the world muſt be abhorred and crucified, when it is made an Idol, and would become our God; and why this Crucifixion of it is of abſolute indiſpenſable neceſſity to ſalvation. If it had kept its place and diſtance, and would have been only a ſtream from the infinite power, and wiſdom, and goodneſs, and a Meſſenger to bring us the report of his excellencies, and a book in which we might read his name, and a glaſs in which we might ſee his face, then might we have eſteemed and magnified it: But when the Devil and the fleſh will make it their bait to draw away our hearts from God, and to ſteal that love, deſire, and care, which is due to him, and begin to tell us of Reſt, or Satisfaction, or Felicity here, its time to cry out, *Crucifie it, crucifie it.* When it would inſinuate it ſelf into our boſom, and get next our hearts, and have our moſt delightfull and frequent thoughts, and become ſo dear to us, that we cannot be without it; when it is the very thing that our minds are bent upon, and that lifts us up when we have it, and

casts us down when we want it; and thus disposeth of our affections and endeavours, its time to lay such an Idol in the dust, and to cast out such a Traytor with the greatest detestation. As we our selves shall be exalted if we humble our selves, and brought low if we exalt our selves; so must we cast down the world when it would exalt it self in our esteem, and the right exaltation of it is by the lowest subjecting of it unto God. For whoever hath to deal with Infinite Power, must think of no other way of exaltation.

3. The world must be abhorred, and crucified by us, as it *standeth at enmity to God and his holy waies.* It is become, through mans corruption, the great seducer, and an impediment to our entertainment of heavenly Doctrine, and a means of keeping the soul from God. Yea it is become the Interest of the flesh, and is set in fullest opposition to our spiritual Interest. In what degree soever the world would turn your hearts from God, or stop your ears against his word, or take you off from the duty which he prescribeth you, in that measure must you seek to crucifie it to your selves. If Father or Mother would draw us away from Christ, though as parents they must be honoured still, yet as enemies to Christ they must be contemned. When your honours would hinder you from honouring God, and your credit doth contend against your conscience, and your worldly business contradicteth your heavenly business, and your gain is pleaded against your obedience; it is time then to use the world as an enemy, and to vilifie those honours, and businesses, and commodities. A tender conscience that is acquainted with a course of universall obedience, will take notice when these worldly interpositions and avocations would interrupt his course; and a soul acquainted with an holy dependance upon God and Communion, can feel when these enticing and deluding things would interrupt his Communion, and turn his eye from the face of God: and therefore he can feel by the advantage of his holy experience, when the world becomes his enemy, and calleth him to the conflict.

4. The world is to be crucified, as it is *the matter of our flesh-pleasing*, or the food of our carnal affections, and the fuel of our concupiscence. The grand Idol that is exalted against the Lord, is *Carnal Self*: This is the God of all the unregenerate: This

This hath their hearts, their care, their labours. The pleaſing of this fleſh is the end of the unſanctified, and therefore the ſummary capital ſin, which virtually containeth all the reſt; Even as the Pleaſing of God is the *End* of every Saint, and therefore the ſummary capital duty which virtually containeth all other duties: The world is an Idol ſubſervient to the fleſh, as being the matter of its delight, and the means by which its End is attained; as in the contrary ſtate, the Mediator is ſubſervient to the Father, as being the matter of his delight, in whom he is well-pleaſed, and the means by whom he obtaineth his Ends, in making his people alſo well-pleaſing in his eyes. The Devil alſo is an Idol of the ungodly; but that is in a ſuberviency to the world and to the fleſh, as by the bait of worldly things he pleaſeth the fleſh: as in the contrary ſtate the Holy Ghoſt is in office ſubordinate to the Son and to the Father, in that he bringeth us to Chriſt, by whom we muſt have acceſs to the Father. In the Carnal Trinity then you may ſee, that as the fleſh is the Principall and Ultimate End, and hath the firſt place, ſo the world is the neareſt means to that End, and hath the ſecond place: and as there is no coming to the Father or Pleaſing him but by the Son, ſo is there no way of Pleaſing the fleſh but by the world. So that by this you may perceive in what relation we ſtand to the ſenſual ſeducing world, and on what grounds, and how far it is neceſſary that we crucifie it: The fixed determination of our Soveraign is, that if *we live after the fleſh we ſhall die, but if by the Spirit we mortifie the deeds of the body, we ſhall live*, *Rom.* 8. 13. To live after the fleſh, is by loving the world, and enjoying it as our felicity; and to mortifie the deeds of it by the Spirit, is by withdrawing this fuel and food that doth maintain them, and by crucifying and killing the world as to ſuch ends. Our work is to *put on the Lord Jeſus Chriſt, and make no proviſion for the fleſh to fulfill the luſts thereof*, *Rom.* 13. 14. It is the world that is this proviſion for the fulfilling of our fleſhly luſts. So far therefore as the fleſh muſt be mortified, the world alſo muſt be mortified.

5. Moreover the world muſt be Crucified to us, as far as it is preſented to us as *an independant or ſeparated Good*, without its due relations unto God. It is God only who is the Abſolute, Neceſſary, Independant Being; and all creatures are but ſecondary,

dary, contingent, dependant Beings, (whether Univocally or Equivocally, or Analogically ſo called, with God, let the Schools debate.) To look on the creature as a ſeparated or ſimple Being or Good, is to look upon it as God. And here came in the firſt Idolatry of the world. When *Adam* had all his felicity in God, and had the creature only as a ſtream and means, and when all his affections ſhould have been centred in God, and he ſhould not have viewed one line in the volume of nature, without the joint obſervance of the Center where it was terminated; Contrarily he withdraws his eye from God, and fixeth it on the creature as a ſeparated Good; and deſiring to know Good in this ſeparated ſenſe, he made it an Evil to him, and knew it to his ſorrow: And ſo forſaking the true and Al-ſufficient Good, he turned to a Good which indeed as conceived of by him was no Good, and knew it by a knowledge, which as to the Truth of it was not *Knowing*, but *Erring*. And in this courſe which our firſt progenitors have led us into, the carnall world proceedeth to this day. The creature is near them, but God is far off: A little they know of the creature, but they are utter ſtrangers to God: And therefore think on the creature as an independant ſeparated Good. And you muſt carefully note, that the dependance of the creature on God, is not to be fully manifeſt by the dependance of any creature upon another. The line is locally diſtant from the Center; and the ſtreams are locally diſtant from the ſpring, though they are contiguous, and have the dependancy of an effect: But God is not locall, and ſo not locally diſtant from us. The neareſt ſimilitude is that of the bodies dependance upon the ſoul (which yet doth fall exceeding ſhort.) In God both we and every creature do live, and move, and have our being. As no man of reaſon will talk to a corpſe, nor dwell and converſe with any man meerly as corporeall, without reſpect to the ſoul that doth animate him, nor will he fall in love with a corpſe; ſo no man that is ſpiritually wiſe (ſo far as he is ſo) will once look upon any creature, much leſs converſe with it, or fall in love with it, barely as a creature, conceiving of it as a thing that is ſeparated from God, or not poſitively conceiving of God as animating it, and as being its *Alpha* and *Omega*, its Beginning and End, its principall efficient, and ultimate Finall cauſe, at leaſt: For this were to imagine the carkaiſe of a creature, and to conceive of it

as

as ſuch a thing as is not in being. For *out of the God of Nature* the creature *is Nothing*, nor *can do anything*; for there is no ſuch thing; even as out of Chriſt the Lord of ſpiritual Life and Grace, the new creature *is nothing*, and *we can do nothing*; for there is no ſuch new creature.

You have here the very difference between a Carnal and a Spiritual life. The Carnal man doth ſee only the carkaiſe of the world, and is blind to God, and ſeeth not him, when he ſeeth that which is animated by him. But the Spiritual man ſeeth God in and by the creature, and the creature is nothing to him but in God. As an illiterate man doth look upon a Book, and ſeeth only the letters, and taketh pleaſure in their ſhape and order, and falls a playing with it as children do; but he ſeeth not, nor underſtands the ſenſe; and therefore if it contained the nobleſt myſteries or the greateſt promiſes, even ſuch as his life did depend upon, he loveth it not in any ſuch reſpect, nor doth he for that delight in it: but let a learned man have the peruſing of the ſame Book, and though he may commend the clearneſs of the character, yet it is the ſenſe that he principally obſerveth, and the ſenſe that he loveth, and the ſenſe that he delighteth in: and therefore as the ſenſe is incomparably more excellent then the character ſimply conſidered, ſo is it an higher and more excellent kind of knowledge and delight which he hath in the Book, then that which the illiterate hath; And indeed it is an imaginary annihilation of the Book, and of every character of it formally conſidered, to conceive of it as ſeparated from the ſenſe: for the very eſſence of it, is to be a *ſign* of that ſenſe: and therefore as the illiterate cannot ſee the ſenſe for words and letters, the wood for trees, ſo the literate can ſee no ſuch thing as words without ſenſe, nor would regard the materials but for this ſignifying uſe.

I have expreſſed the ſimilitude in more words then I uſe in ſuch caſes, becauſe it much illuſtrateth our preſent matter. It was never the mind of God to make the great body of this world to ſtand as a ſeparated thing, or to be an Idol. He made all this for himſelf: The whole Creation is one entire volume, and the ſenſe of every line is *God*. His name is legible on every creature; and he that ſeeth not God in all, underſtandeth not the ſenſe of the Creation. As it is Eternal Life to know God, ſo this God is

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the Life of the creature which we know, and the knowing of him in it is the Life of all our knowledge. The illiterate world doth gaze upon the creatures, and fall in love with the out-side and materials, and play with it, but understandeth not a creature. By separating it in their apprehensions from God, the sense, they do annihilate the world to themselves, as to its principall use and signification.

There are two Texts of Scripture among many others, of which I have often thought as notable descriptions of a carnal mans life: the one as to the privative part, and the other as to the positive. One is, *Ephes.* 2. 12. which calleth them [*Athe-ists, or without God in the world.*] They see and know somewhat of the *world*, but *God* they neither see nor know: They converse with the world, but not with God: All their affections are let out upon the world, but God hath none of them: All their business is about the world, but they live as if they had nothing to do with God. As a Scholar, if his Master should stand in a corner of the School to watch what he will do, will behave himself while he seeth him not, as if he were not there; he will play with his fellows and talk to them, as if there were no Master in the School; So do the ungodly live in the world, as if there were no God in the world; they think, and speak, and deal with the world, as if there were nothing but the world for them to converse with. As for God they know him not, but carry themselves as if they had nothing to do with him; and ask in their hearts as *Pharaoh* once did, *Who is the Lord that I should serve him?* And perhaps this made *David* say, *Psal.* 14. 1. [*The fool hath said in his heart there is no God.*] Though he speak it not positively, yet there is a privative Atheism, which is interpretatively to say, [*There is no God.*] For he seeth him not, nor taketh any great notice of him; but liveth as without him in the world: Not without him *efficiently* considered; for so nothing can subsist without him, but without him *objectively* considered: For *God is not in all his thoughts, Psal.* 10. 4, 5. and his *judgements are far above, out of his sight. God looketh down upon the children of men, to see if there be any that will understand and seek after God: but they are gone aside, and are become filthy, and observe not him that observeth them, Psal.* 14. 2, 3. This is the case of poor worldlings from the highest Prince to the lowest beggar:

beggar : A great deal of buſineſs they have in the world, ſome in ſeeking what they want, and others in holding and enjoying what they have; but they all live as without God in the world. [*Now conſider this ye that forget God, leſt he tear you in pieces, and there be none to deliver you*, Pſal. 50. 22. *For the wicked ſhall be turned into hell, and all the Nations that forget God*, Pſal 9. 17.]

The other Text that deſcribeth the life of a meer naturall man, is, *Pſalm* 39. 6. to which you may joyn, *Pſalm* 73. 20. The former ſaith, [*Surely every man walketh in a vain ſhew; ſurely they are diſquieted, or make a tumult and ſtir in vain.*] Though the *brevity* of life it ſelf may be ſomething here intended, yet that ſeemeth not to be all : but alſo the *vanity* of it as it is a worldly life, and imployed meerly about tranſitory creatures : For even on earth our *Spiritual life of Grace*, and Communion with God in Chriſt by the Spirit, is not *vain*. The word which we tranſlate a *vain ſhew*, ſignifieth the image, or ſhadow, or appearance, or figure of a thing : a thing that is nothing, or not the thing it ſeems to be, but the ſhew of it; or as the Prophet himſelf expoundeth it, *a dream* : Men do but *ſeem* to live, that live only on and to the creature; they do but *ſeem* to be Rich, that have no other Riches; and *ſeem* to have Pleaſure, that have no higher Pleaſures; and *ſeem* to be Honourable, that have but the Honour that comes from man. A great ſtir they make in the world, to little purpoſe. They thruſt themſelves into tumults, and quarrel, and fight, and ſome are conquered, and others conquerors, and ſome lament, and others rejoyce, ſome walk dejectedly, and others domineer; and all is but a vain ſhew or thing of nought. Its but like childrens games, where all is done in jeſt, and wiſe men account it not worthy their obſervance. Its but like the acting of a Comedy, where great perſons and actions are perſonated and counterfeited; and a pompous ſtir there is for a while, to pleaſe the fooliſh ſpectators, that themſelves may be pleaſed by their applauſe; and then they come down and the ſport is ended, and they are as they were. The life of a worldling is but like a Poppet-play, where there is great doings to little purpoſe : Or like the buſie gadding of the laborious Ants, to gather together a little ſticks and ſtraw, which the ſpurn of a mans foot will ſoon diſperſe. Thus do all worldly

ſenſual men, walk in a *vain ſhew*. By ſeparating the creature from God, they make it nothing: and then they ſtudy it, and diſpute of it, and ſeek, and run, and labour for it, when they have in a ſort annihilated it. I ſpeak ſtill of their Objective ſeparation *in eſſe cognito & volito*: for a real ſeparation is impoſſible, but as a real annihilation may be ſo called. When they have ſeparated the characters of the great Book of Nature from God who is their ſenſe, and made nothing of it, as to the form of a Book, then do they fall a playing with it, who cou'd not endure to learn on it. But when their Maſter comes to take an account of their Learning, the play will be at an end, and the ſorrow begins: and then they muſt remember and feel that their Book was given them to another uſe.

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And here I pray you mark the different ſucceſſes of a ſenſual, and of a ſanctified ſtudy and knowledge. The firſt ſinner by ſeeking to know and enjoy the creature in a ſeparated ſort, did loſe God who was his All, and made the creature his All, and thereby as to its ſignification and principal uſe, did to himſelf annihilate it. And in this path do all his poſterity walk, till faith recover them; and this is their *vain ſhew*, and their living without God in the world. But when faith hath opened a mans eyes, and ſhewed him God in every creature, who was hid from him before, then is the creature who was before his *All*, annihilated to him in that ſeparated ſenſe, and God becomes his *All* again: and this *annihilation* of the creature, is indeed its *reſtauration*, objectively to its primitive nature and uſe ; and it was not indeed known or reſpected as a creature till now. So that ſenſual men, by making the creature an imaginary God, or chiefeſt Good, or *All*, do make it indeed objectively to become *Nothing* : and ſo their *All*, their God, their felicity is *Nothing*; and ſo all their life is a *Nothing*. When as the faithfull by Crucifying or Annihilating the creature, as it would appear a felicity to us, or any Good, as ſeparated from God, do reſtore it to its true objective being and uſe, by returning to God who is truly *All*; and in whom the creature is a Derived Imperfect *ſomething*, and out of whom it is indeed a *Nothing*.

I will further illuſtrate it by one other ſimilitude. God gave the Ceremonial Law by *Moſes* to the Iſraelites, to be an obſcure Goſpell, and to lead them unto Chriſt. The ſacrifices, and other typicall Ceremonies were the Letters of the Law, and Chriſt was the ſenſe. The true Believers thus underſtood and uſed them; but the Carnal Jews lookt only on the letter and loſt the ſenſe : and thus ſeparating the bare Letter from the ſenſe, that is, the Legall works from Chriſt, they thought to be *juſtified by thoſe*

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yea, or as not ſtudying God in that creature, they are but playing the children and fools : they are like a Printer that cannot read, (if there were ſuch a man) that ſtudyeth how to ſhape his letters, when he knoweth not what a letter meaneth. When they are diſputing in the Schools about Gods works, in this ſeparated ſort, as without God, they are buſily playing the ideots, and taking the name of God in vain, and making a learned ſtir about nothing.

And here I pray you mark the different ſucceſſes of a ſenſual, and of a ſanctified ſtudy and knowledge. The firſt ſinner by ſeeking to know and enjoy the creature in a ſeparated ſort, did loſe God who was his All, and made the creature his All, and thereby as to its ſignification and principal uſe, did to himſelf annihilate it. And in this path do all his poſterity walk, till faith recover them; and this is their *vain ſhew*, and their living without God in the world. But when faith hath opened a mans eyes, and ſhewed him God in every creature, who was hid from him before, then is the creature who was before his *All*, annihilated to him in that ſeparated ſenſe, and God becomes his *All* again: and this *annihilation* of the creature, is indeed its *reſtauration*, objectively to its primitive nature and uſe; and it was not indeed known or reſpected as a creature till now. So that ſenſual men, by making the creature an imaginary God, or chiefeſt Good, or *All*, do make it indeed objectively to become *Nothing*: and ſo their *All*, their God, their felicity is *Nothing*; and ſo all their life is a *Nothing*. When as the faithfull by Crucifying or Annihilating the creature, as it would appear a felicity to us, or any Good, as ſeparated from God, do reſtore it to its true objective being and uſe, by returning to God who is truly *All*; and in whom the creature is a Derived Imperfect *ſomething*, and out of whom it is indeed a *Nothing*.

I will further illuſtrate it by one other ſimilitude. God gave the Ceremonial Law by *Moſes* to the Iſraelites, to be an obſcure Goſpell, and to lead them unto Chriſt. The ſacrifices, and other typicall Ceremonies were the Letters of the Law, and Chriſt was the ſenſe. The true Believers thus underſtood and uſed them; but the Carnal Jews lookt only on the letter and loſt the ſenſe: and thus ſeparating the bare Letter from the ſenſe, that is, the Legall works from Chriſt, they thought to be *juſtified by thoſe*

works, and by the Law, in that ſeparated ſenſe. But the Apoſtle *Paul* doth plead againſt this errour, and tells them that *Chriſt is the end of the Law to all Believers, and that he is the fulfilling of it,* and that through him it is *fulfilled in thoſe that walk not after the fleſh, but after the Spirit*; and that *by the deeds of the Law,* in this ſeparated ſenſe, *no fleſh can be juſtified*; and that *the Letter* ſeparated from the ſenſe of it *killeth*: but Chriſt by his Spirit, who is the ſenſe of it, giveth life. If theſe Jews had taken and uſed the Law as God intended it, and had taken the ſenſe and ſpirit with the letter, and had underſtood that Chriſt was the very life, and end, and *all* of the Law. *Paul* would never have cryed down the Law, nor Juſtification by it, in this ſenſe: for that had been to cry down Juſtification by Chriſt. But it was Juſtification by the *Letter*, or the Law as ſeparated from Chriſt who was the meaning of it. So is it in our preſent caſe. The creature is the letter, and God the ſenſe; and Carnal men do underſtand only the Letter of the creature, and fall in love with it: and thus God cryeth down the world, and vilifieth, and ſpeaketh contemptuouſly of the world; When as if it had not been for the ſeparation, he would never have cryed it down, nor ſpoken an hard word of it. As the Law had never been ſo hardly ſpoken of, if the miſ-underſtanding Jew had not ſeparated it from Chriſt. So the world had never been ſo often called, *Vanity*, and a *Lie*, and *Nothing*, and a *Dream*, and *that which is not bread*, and *that which profiteth not*, *a Shadow*, *a Deceiver*, with abundance of the like contemptuous terms, if carnal ſinners had not in their minds and affections ſeparated it from God.

And thus I have ſhewed you in what Reſpects the World muſt be Crucified.

AND let me add in the Concluſion, as moſt neceſſary for your obſervation, that there is in the world an inſeparable aptitude to tempt us dangerouſly to the foreſaid abuſe: and therefore when we have done all that we can in Crucifying and ſublimating it, we muſt never imagine that we can make it ſo wholſom or harmleſs a thing, as that we may feed upon it without great caution and ſuſpition, or ever return to friendſhip with it again, till fire have refined *it*, and grace hath perfectly refined

us.

us. And yet this is not long of the creature without us, but of us, and the tempter. The world is in it self Good, as being the work of God; and it cannot be the proper efficient culpable cause of our sin: For it hath no sin in it self.. (I mean the world as distinct from the men of the world;) and therefore cannot be the direct cause of sin. But yet there is that in it, which is apt to be the Matter of our temptation; and so apt, as that all that perish do perish by the world. As there is no salvation but by the whole Trinity Conjunct, who have each person his several office for our recovery; so there is no damnation but by the whole Infernal Trinity, the flesh, the world and the Devil: Even to Innocent *Adam* the world must be the bait, and Satan found somewhat in it, that made it apt for such an office, though nothing but what was very good. But now that the flesh is become the Predominant part and power in us, as it is in all till the Spirit overcome it, the case is much worse, and the world is incomparably a more dangerous enemy then to *Adam* it could be. For though still the creature is good in it self, yet we are so bad, that the better the creature is, the worse it becomes to us: For we are naturally propense to it, in its separated capacity, and all men till regeneration, are fond of it as their felicity, and hug it as their dearest good, and Sacrifice to it as their Idol. So that an enemy it is, and an enemy it will be, when we have done our best, as long as we are on earth. For while we have a flesh that would fain be pleased, by that which God forbiddeth, and there is a Devil to offer us the bait, and tempt us to this flesh-pleasing, the world which is the bait will still be the matter and occasion of our danger. The consideration of this may cut the throat of licentious principles, and hence we may answer the most of their vain pretended reasons, who under the Cloak of Christian liberty, would again indulge the flesh, and be reconciled to the world. But certainly it will never lay by its enmity, till we lay by our flesh: and therefore there is no thoughts to be entertained of closing with it any more: but we must be killing it, and dying to it, to the last.

SECT.

SECT. IV.

HAving thus ſhewed you in what Reſpect the world muſt be Crucified, and ſo reſolved the queſtion as to the *Object*, I am next to reſolve it as to the *Act*, and ſhew you wherein the Crucifying it doth conſiſt.

The Apoſtle followeth on the Allegory, which he took occaſion of from the mention of the Croſs of Chriſt. From thence therefore we muſt alſo fetch the proper ſenſe. As the world *did* uſe Chriſt, or *would* have uſed him, ſo we muſt uſe the world. Not actually murder the ſons of death, as they did murder the Lord of Life: but what Chriſt was on the Croſs in their eye, that muſt the world be eſteemed in our eyes.

To take it in order. 1. The predictions of the Prophets before Chriſts coming, were not regarded by the unbelieving Jews, but the Prophets themſelves perſecuted.

So thoſe that would perſwade us of the felicity of any worldly enjoyments, & by extolling ſenſual pleaſures, or profits, or honors, would draw our hearts to them, ſhould be deſpiſed & eſteemed as deceivers by us. No man is more ſerviceable to the Devil for our deſtruction, then they that applaud any ſenſual vanity, and would make us believe what great matters are to be expected from the world, and ſo would be the Pandors of it to entice us to its unchaſt embracements. Remember this, when any would perſwade you what a fine thing it is to be rich and great, and ſomebody in the world: what a merry life it is to drink, and ſport away your time: Theſe are the Prophets and Apoſtles of the Devil and the world; and let them be regarded by you accordingly.

2. As ſoon as Chriſt was born into the world, his beſt place of entertainment was a common Inn; and there he could have room but in a ſtable and in a manger; the world would allow him no better accomodation: and this was the welcome that it firſt afforded him.

Here you have two notable directions for your uſage of the world. 1. Begin to renounce it betime, as it did Chriſt. As the world rejected Chriſt an *Infant*, ſo we in our Infancy muſt reject the world. This is to be ſolemnly performed in Baptiſm: where

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as we are engaged to the ſaving Trinity, and Baptized into the name of the Father, Son and Holy Ghoſt, ſo muſt we ſolemnly Renounce the damning Trinity, even the fleſh, the world and the Devil: For ſo the Church hath ever done, and the nature of the thing doth manifeſtly require it: for the *motus* muſt have its *Terminus à quo*, as well as *ad quem*. Its a ſad thing that ſo many well-meaning men ſhould deny our Infant-capacity of this engagement; but much ſadder that they ſhould do it with ſuch violent Church dividing zeal, as if the Kingdom of God lay in the excluſion of the ſeed of Believers out of it! If it be true that all our Infant-ſeed are excluded from the Church, I am ſure it is ſo ſad a truth, that me thinks men ſhould not ſo eagerly lay hold of it, before they have better evidence to evince it. It was once a mercy for Infants to be in Covenant with God, and members of his Church; and I do not think that it is now a mercy to be out; or that the Kingdom of the Devil is the more deſirable ſtate; (and all men are in one of theſe.) Sure I am, they were once members of the Church by Gods appointment, and they that ſay they are caſt out muſt prove it, and better then any that yet have attempted it, if they would have judicious, conſiderate, impartial men believe them. Whoever caſt them out, ſure Chriſt would not, that did ſo much to enlarge the Church and better its ſtate, and manifeſt more abundant mercy, and chide his Diſciples that kept ſuch from him, and proclaimed that his Kingdom was of ſuch. I am not eaſily perſwaded to believe that the Head and King of the Church hath actually gathered a Society of a falſe Conſtitution ſo long, and that he that is ſo tender of his Church, and hath bought it ſo dearly, and ruled it ſo faithfully, had never a true conſtituted viſible Church till about two hundred years ago, among a few ſuch as I have no mind to deſcribe, and that we muſt now have a new and true Church-frame to begin, when the world is almoſt at an end; and that this glory reſerved for our laſt daies, conſiſteth in caſting out our Infant-ſeed, and leaving them in the viſible Kingdom of the Devil till they come to age. I am more out of doubt then ever I was, that God would have our Infants renounce the world, and be Dedicated unto him, as the world did renounce Chriſt an Infant. If an Infant-Chriſt muſt be the Head of the Church, I know not why an Infant-ſinner may not be a member of it:

And as the world without reaſon through malice rejected our Infant Head; ſo God will find both Reaſon and Love to receive and entertain his Infant-members. And as long as we have Gods expreſs approbation in his Word, for parents entring their children into his Covenant, and have the examples of all Nations by the Law of Nature, allowing parents to enter their children into Covenants which are apparently for their good, and to put their names into their Leaſes with their own, we ſhall not think our Infants uncapable of Covenanting with God, nor of making this early Abrenunciation of the world.

2. From hence alſo you may learn what room it is that the world ſhould be allowed by you, even the ſtable and the manger, as it allowed Chriſt. This is a point of moſt neceſſary conſideration. The ſoul of man hath its ſeveral faculties: As vegitative, it hath its natural parts, and ſpirits, and powers, and a naturall Appetite after the creature. This is the ſtable and the manger, where the creature as a natural good may be entertained: It hath alſo as ſenſitive, its power of ſenſation, and ſenſitive Appetite. This alſo may entertain the creature; but not for it ſelf, nor by its own conduct; but under the guidance of Reaſon to an higher end. But the high and noble faculty of Reaſon, and the Rationall Appetite, may not allow it the leaſt entertainment in its ſeparated capacity, as we are now diſcourſing of it. It belongeth not to the Naturall or ſenſitive Powers to ſee and Love God in the creature; and therefore it cannot be required of them; and therefore they may receive their objects, (moderated by reaſon) upon lower terms. But its the office of Reaſon, as to moderate the ſenſes, ſo to behold God in all the objects of ſenſe; and no otherwiſe ſhould it have to do with ſenſual objects, of which more anon.

3. It was not long that Chriſt had been in the world before *Herod* ſought his Life, and cauſed him to flie into *Ægypt*. And as ſoon as we are capable of aſſaulting the world, we muſt actually fall upon it, and ſeek the extirpation of all its Intereſt from our hearts, where Chriſt ſets up his throne.

It was for fear of loſing his Crown that *Herod* ſought the death of Chriſt. It muſt be for fear leſt Chriſt ſhould be dethroned in our hearts, and loſe his regal Intereſt, and leſt we ſhould loſe the Crown of glory, that we muſt endeavour the crucifying of the world.

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When Angels and wise men did worship Christ, yet *Herod* did seek his death, and the more seek it, because of their acclamations, as being brought into jealousies of him by the Titles which they gave him. So when the Princes and great ones of the earth do extoll the world, and magnifie its glory, we must be raised hereby into the greater suspition of it, and the more resolvedly set against it.

As *Herod* did put to death even the innocent children, lest Christ should escape, that so he might make sure work for his Crown. So must we subdue our sensuall desires, by denying them sometimes even in lawful things, lest we should be carryed to that which is unlawful before we are aware; and we must avoid the very occasions and appearances of evil, and restrain our selves in the liberty that we might take, and not go as near the brink of danger as we dare: For it concerneth us to make sure work where the Reign of Christ and our own salvation is so much concerned, as in our victory over the world it is.

4. The whole life of Christ on earth was one continued conflict with the world. They believed not on him even when they saw his Miracles. They hated him even while he did them good. They afforded him not a settled habitation. So in the height of its Glory, the world must not be trusted by us. Though it afford us sustenance for our outward man, yet must we hate it; and we must allow it no settled entertainment in our hearts.

Christ was in the world, and the world was made by him, and yet it knew him not, *John* 1. 10. We converse in the world, and our outward man must live by it, as in it we received our life, and yet we must not know it in its separated capacity: The world could not hate them that were of the world, but Christ it hated, because he was not of it, *John* 7. 7. and 15. 18, 19. and 17. 14. So must we hate the world, because it is not of that nature, nor for that Interest as the New creature is, though worldlings that are of it cannot hate it.

The nearer Christ was to the end of his life, the more cruelly and maliciously did the world use him. And the nearer we are to our parting with the world, the more must we contemn and hate it.

5. The world did arraign and condemn Christ as a Malefactor; they charged him to be a Deceiver, and one that did his mighty

works by the power of *Beelzebub*. So must we justly charge the world to be a Deceiver, and work its strange stupendious delusions by the power of Satan the great deceiver, and as a Malefactor must we attach, arraign and condemn it. They came out against Christ as a thief with swords and staves, *Mat.* 26. 55. we must come out against the world as that great thief that would rob God of his honour and interest, Christ of his Kingdom, and us of our salvation, and by the sword of the Spirit must disarm and conquer it.

The world judged Christ to be a blasphemer and guilty of death, because he said that he was the Son of God, and should sit at his right hand. We must condemn the world of Blasphemous usurpation, that would needs become our God, and usurp the Divine prerogatives and honours.

They spit upon Christ in token of hatred and contempt. And we must as it were spit at the pleasures, and profits, and honours of the world, and manifest our defiance, and hatred, and contempt of them.

They buffeted Christ in manifestation of their malicious enmity. And the world and our flesh must not scape our hands, though our war be but defensive, yet must we offend that we may defend. [*So fight I,* (saith *Paul*, 1 *Cor.* 9. 26, 27.) *not as one that beateth the air*, (that maketh a shew of enmity when there is none, as children in sport, or fencers that have not intent to kill) *but I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I my self should be a cast-away*] [ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ] The first verb signifieth to buffet and beat black and blew, as we say, *Et validis ictibus subjicere reluctantem*, as *Beza* speaks: and the second verb signifieth, to bring into servitude, or into the state of a servant, which is indeed the very work that we have to do with the flesh, and the world.

They reproached Christ when they had smote him, and tauntingly bid him, *Prophesie who smote him.* And the world and all the Idols of it deserve no better of us, when they will usurp the place of God; and we may well scorn such a God as *Elias* did *Baal*, and as God useth to do by the Idols of the heathen. Fine gods indeed, that can neither save themselves nor us.

The world did strip Christ and put on him a robe and a Crown

of

of thorns, and a reed into his hand, and again ſpit upon him and mocked him. And this contempt in our apprehenſions muſt we caſt upon the arrogant world; we muſt ſtrip it of its vain ſhew, and give it the honour of a reed for levity, and of thorns for unprofitableneſs and vexation; for as thorns it vexeth when it promiſeth felicity, and as thorns it choaketh that word of truth, and as a reed it is ſhaken with every wind.

No backwardneſs of the Judge, and no interceſſion of his wife, could reſcue Chriſt from the malice of the Jews, but the more is ſaid for him, the more they cry, *Crucifie him.* And as reſolvedly muſt we perſecute the world. No interceſſion of our fleſh, or backwardneſs of carnal Reaſon, muſt take us off; but we muſt be content with nothing but its *Crucifying.*

When *Pilate* drew back, they knockt all dead with this malicious voice, *John* 19. 12. [*If thou let this man go, thou art not* Cæſars *friend: whoſoever maketh himſelf a King ſpeaketh againſt* Cæſar:] So muſt we quicken and provoke our Reaſon by arguments drawn from our fidelity to Chriſt, and ſay, *If we favour this world, we are not the friends of Chriſt; for whatſoever would make it ſelf our King, and our felicity, and would ſteal away our hearts, is not Chriſts friend.*

When *Pilate* ſaith, [*Shall I crucifie your King?*] they cry out, [*we have no King but* Cæſar.] And when the fleſh or carnal Reaſon ſaith, [*Will you caſt away your comforts, your peace, your happineſs, your lives?* We muſt ſay, [*We have no comfort but Chriſt, no peace but Chriſt, no happineſs, no life but what's in Chriſt.*]

The world crucified Chriſt between two thieves. And we muſt crucifie the world between two thieves; *viz.* the fleſh on the one hand, and the Devil on the other; which would both have robbed God and us; Though through the power of a Crucified Chriſt, the one of theſe, even the fleſh, may be ſo refined as to be admitted into Paradiſe.

The world vvritt over the head of Chriſt as the cauſe of his death [*King of the Jews.*] And vve muſt write this over the Crucified vvorld, [*This is it that would have been our King, and God, and Happineſs: ſo let all thine enmies periſh O Lord.*] We muſt pierce the very ſides of it, and let out its heart-blood. We muſt nail its hands and feet, the very inſtruments or means

by vvhich it executed its deceits. We muſt give it the Gall and Vinegar of penitent tears, and threatned judgements. The vvorld thus *deſpiſed and rejected Chriſt, making him a man of ſorrows, and acquainted with our griefs; they hid their faces and eſteemed him not*, Iſa. 53. 3. *He had no form or comelineſs in their eyes, and when they ſaw him, there was no beauty that they ſhould deſire him*, *Verſ.* 2. So muſt we deſpiſe and reject the world, and hide our faces from it, and not eſteem it, diſdaining even to look upon its pomp and vanity, and to obſerve its gawdy alluring dreſs, or once to regard its enticing charms. We muſt *think* it all into a loathſom vanity, till there appear to us no form or comelineſs in it, nor any beauty for which we ſhould deſire it, and wonder what they can ſee in it that ſo far dote upon it; as to part with Chriſt and ſalvation to enjoy it.

The world did even *triumph* over a crucified Chriſt, and ſhake their heads at him, and ſay, *He ſaved others, but himſelf he cannot ſave.*] And we muſt *triumph* through Chriſt over the crucified world, and ſay, This is it that promiſed ſuch great matters to its deceived followers; that men eſteemed before God and glory; and now, as it cannot ſave them from the duſt, or the wrath of God, ſo neither can it ſave it ſelf from this contempt that Chriſt doth caſt upon it. Caſt down this Idol out of your hearts, and ſay, If he be a God let him help himſelf.

Laſtly, the world when they had crucified Chriſt did bury him, and rowl a ſtone on his Sepulchre, and ſeal it up, and watch it with ſouldiers to ſecure him from riſing again, if they could. And we muſt even bury the crucified world, and be buried to the world, and lay upon it thoſe weighty conſiderations and reſolutions, and ſeal thereto with Sacramentall obligations, and follow all this with perſevering watchfulneſs, that may never permit it to revive and riſe again.

And thus muſt we learn from the Croſs of Chriſt, how the world is to be crucified; as it uſed Chriſt, we muſt uſe it. For it is the whole courſe of Chriſts humiliation that is meant here by his Croſs, the reſt being denominated from the moſt eminent part; and therefore from the whole muſt we fetch our pattern and inſtructions, by the direction of the Allegory in my Text.

SECT.

SECT. V.

BUT it will not be unprofitable if we more particularly and orderly acquaint you with thoſe Acts which the crucifying of the world to our ſelves doth comprehend; over-paſſing thoſe by which Chriſt did it for us on the Croſs, till anon in the due place.

1. The firſt act is, *To eſteem the World as an enemy to God and us*, and ſo as a Malefactor that deſerveth to be crucified. And this muſt not be only by a ſpeculative-conception, but by a true confirmed practical judgement, which will ſet all the powers of the ſoul on work. It is the want of this that makes the world to Live and Reign in the hearts of ſo many, yea even of thouſands that think they have mortified it. A ſpeculative Book-knowledge that will only make a man talk, is taken inſtead of a practical knowledge. Almoſt every man will ſay, The world is a great enemy to God and us; but did they ſoundly and heartily eſteem it to be ſuch, they would uſe it as ſuch. Never tell me that that man takes the world for his deadly enemy, who uſeth it as his deareſt friend. Enmity and deadly enmity will be ſeen. Here is no room to plead the command of loving our enemies; at leaſt, no man can think that he muſt love it with a Love of friendſhip, and therefore with no love but what is conſiſtent with the hatred of a deadly enemy. This ſerious deep apprehenſion of Enmity, is the very ſpring and poiſe of all our oppoſition. We cannot heartily fight with our friend, or ſeek his death. There muſt be ſome anger and falling out before we will make the firſt aſſault: and a ſettled enmity before we will make a deadly war of it. This apprehenſion of enmity conſiſteth in an *apprehenſion* of the *hurtfulneſs* of the world to us, and of the *oppoſition* it maketh againſt *God* and our ſalvation, and of the danger that we are in continually by reaſon of this oppoſition. So far as men conceive of the world as *Good* for them, ſo far they take it for their friend, and love it. For no man can chooſe but love that which he ſeriouſly conceiveth to be Good for him. This *complacency* is clean contrary to the Chriſtian hoſtility. But when we conceive of it as that which we ſtand in continual danger of being everlaſtingly undone by, this will turn our hearts againſt it. It undoes men

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that they have not these *apprehensions* of the world, and that deeply fixed and habituated in their minds. For it is the *Apprehension* or *Judgement* of things that carryeth about the whole man, and setteth a work all the other faculties.

Quest. *But what should we do to be so habitually apprehensive that the World is our enemy ?*

Answ. 1. You must be sure that you lay up your treasure in heaven : That you are so convinced by Faith of the Glory to come, and of the true felicity that consisteth in the fruition of God, as that you take it for your Portion, and make it your very End. And when once you have laid up your Hopes in heaven, and see that there or no where you must be happy, this will presently teach you to judge of all things else as they either help or hinder the attainment of that end. For it is the Nature of the End to put a due estimate upon all things else : And it is the property of the chief Good, to denominate all other things either Good or Evil, and that in a greater or lesser measure, according as they respect that chiefest Good. For there can be no Goodness in any thing else, but the Goodness of a *Means :* And the means is so far *Good*, as it is *apt and useful* for the attainment of the *End*. If once therefore you unfeignedly take God and Glory for your end and felicity, you will presently fall upon enquiry and observation, what it is that the world will do to help or hinder that felicity.

2. And then you need but one thing more to the discovery of the Enmity ; and that is, the Constant experience of your souls. A real living Christian doth live for God, and is upon the motion to his eternal home : *There* is his heart ; and that way his affections daily work : When he findeth his soul down, he windeth it up again, and straineth the spring of faith and love. And therefore his life and business being for heaven, he cannot but be sensible of the rubs that are in his way, and take notice of those things that would stop him in this course. Whereupon he must needs find by constant experience that the world is that great Impediment, and so must be apprehensive of the enmity of the world. For as he that Loveth God and waiteth for the sight of his face in Glory, must needs take all that to be against him, and naught for him, that would keep him from God, and deprive him of that beatificall vision, so he that knoweth what it is to

love

love God, must needs know by constant sad experience, that the world is the great with-drawer or hinderer of that love. When he sets himself in any holy imployment to mount his soul into a more heavenly frame, and to get a little nearer God, he feeleth himself too much entangled with inferiour objects; these are the weight that presseth down, and the water that quencheth the sacred flames; and were it not for these, O how much higher might our souls attain, and how much freer might we be for God. For it is a thing most certain to us by our constant experience, that the more of the world is upon our hearts, the less is there of God; and the more of God, the less of the world. So that these two means alone, The sincere Intending of God, and Glory as our End, and daily observation of our own hearts, will easily convince us that the world is our great enemy. And when we throughly apprehend it to be our enemy, we have begun to crucifie it.

2. The next act by which the world is crucified, is, *A deep habituated apprehension of its worthlesness and insufficiency.* As the *opposing world* must be taken for an enemy, so the *Promising alluring world* must be taken, as it is, for an empty thing. The Life and Reign of the world in the unsanctified, lieth first in their too high *estimation* of it. They think of it as Good, and Good to them, and as a matter of some considerable worth, and though they will say with their tongues that heaven is better, yet all things considered, they take the world to be more suitable to them, and therefore they desire it more. For Heaven is out of sight, and beyond their apprehension and affection, and as they imagine, it is not so certain as the things which they see, and feel, and possess. And therefore they resolve to grasp as much of the creature as they can, and take that which they can get in hand, and then if there be an heaven, they hope they may have their part in it, as well as others. But saving Illumination doth put men into another mind. It makes them see, that the Invisible things are of greater Certainty then the visible; and that a promise without possession, is better security then possession without a promise; and that for the *Worth* and *Goodness*, between Eternal things and Temporal, there can be no comparison. If the world would have been content to have kept its place, and to have borrowed all its honour and esteem from God and Glory,

as the end for which it must be used and regarded, it might then have had the honour of being serviceable to our salvation, and to our Masters work: But seeing it will needs be a competitor with heaven, it thereby disrobeth it self of its glory, and becometh a vile contemptible thing: And so must it be esteemed by all the friends of God. A sound Believer looks on the world, as the world lookt on Christ when he hanged on the Cross; not only as a Malefactor, but as a contemptible thing: And as the world esteemeth the Saints themselves to be hypocrites, deceivers, fools, weak, despised, a spectacle to the world, yea as the filth of the world, and the off-scouring of all things: So must the Believer esteem of the world, as seeming to be what it is not, as a weak and insufficient thing, as the περικαθάρματα καὶ πάντων περίψημα, 1 *Cor.* 4. 11, 12, 13. the very filth of the streets that is swept away or cast upon the dung-hill: or as a thing devoted to death for the averting of an imminent judgement. *Pauls* judgement is, in a prevalent degree, the judgement of every gracious soul, *Phil.* 3. 7, 8. *What things were gain to me, those I counted loss for Christ: Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.*] Were the world but thus conceived of by a practical judgement, it were half crucified already. If men did verily think that the world is their Loss, they would love it less, and less greedily seek after it, then now most do. *Gehezi* would not have run after *Naaman* for his money, if he had thought that it had been his loss: *Achan* would not have hid the forbidden gold, as a treasure, if he had thought it had been his loss. Who would be at so much care and pains, for their loss, as worldlings and sensualists are for their delights. And if the judgement did once esteem the world as *dung*, they would not be so greedy for it, nor put it into their bosoms. Who would fall in love with dung, or dote upon filth or dogs-meat? As the *judgement* doth *esteem* it, the *affections* will *be towards* it. And they that know not of a better condition, will value this as the best, though common reason will call it vanity. But they that by faith have found out the true felicity, have low and contemptuous thoughts of the world. O what a carkaise, what a shadow is it in their eyes? What a poor low thing is it which the sons of men do tire themselves

ſelves in ſeeking after? What a dung-hill do they wallow in, as if it were a bed of Roſes? What deformities do they dote upon, as if they were the moſt real beauties? A toad abhorreth not the company of a toad; but ſhall not a man abhor it? But we ſhall have occaſion of ſaying more to this in the Application.

3. The third act by which we Crucifie the world, is a kind of *Annihilation* of it to our ſelves; in our conceptions taking it as a very *Nothing*, ſo far as it would be ſomething ſeparated from God, or co-ordinate with him. How oft doth the Scripture call it vanity, a dream, a vain ſhew, a ſhadow, yea nothing, yea and leſs then nothing before God, and lighter then vanity it ſelf, *Iſa.* 40.17. *Pſal.*62.9. *Job* 6.21. The Princes of the earth, who are ſomething in the eyes of themſelves and others, appear as Nothing when God lets out his wrath upon them, *Iſa.*34.12. Even as the ſtraw when the fire hath conſumed it, or the faireſt buildings when it hath turned them to aſhes. For though the world be really ſomething, yet, 1. In regard of the effects which it promiſeth to ſeduced worldlings, it may be called *Nothing*. For that which can *do Nothing* for us in our extremity, which hath *no* Power to relieve or ſatisfie us, which leaveth the ſoul empty, and deceiveth them that truſt it, may well be called Nothing in effect: *In genere boni*, that which can *do* us no good, is Nothing to us. Let a needy ſoul betake himſelf to the world for comfort under the burden of ſin, for quiet and true peace to a wounded conſcience, and you will find it can do *Nothing*. Seek to it for grace or ſtrength againſt corruptions and temptations, and you will find it can do *Nothing*. Cry to it for ſuccour in the depth of your affliction, and at the hour of death, and try whether it will preſent you acceptable unto God, and bring your departed ſouls with boldneſs to his preſence, and you will find that it can do *Nothing*! Whatever it *promiſeth*, and what ever it *ſeemeth* to deluded ſinners, when you look for any real good from it, you will find it can do Nothing. And therefore you may well take it as a meer Nothing to you. 2. And *in eſſe objectivo* we may make *Nothing* of it, by excluding it from any room in our ſouls, as to thoſe acts that do not belong to it. 3. And as a ſeparated being, independant as to God, ſo it is indeed *Nothing*: for there is no ſuch thing: Much leſs as it is a ſeparated Good, or felicity

to man. Annihilate then the world to your ſelves. When it would appear to you to be what it is not, and would promiſe you to be what it cannot, let it be as *Nothing* to you. Conceive of it as of a ſhadow, or a thing that ſeemeth to Be and is not. Could you once make *Nothing* of it, it would have no power over you, nor any unhappy effects upon you. You would not dote upon a known *Nothing*, nor change your God and Glory for *Nothing*. As *Job* ſaith of the wicked, *Job* 27. 19. [*he openeth his eyes, and he is not* :] ſo we may ſay of the world: when we open our eyes we ſhall ſee that it is not: that which before ſeemed Nothing to us, will appear to be All things; and the world that ſeemed all things will be *Nothing*.

The ſumme of all that hath been ſaid is this. The *oppoſing* world muſt be apprehended as an enemy to God and us, and ſo far Hated: The *glozing* world appearing as our felicity, or a competitor with God, muſt be conceived of as Worthleſs, and Contemned: And the world as it would appear as a ſeparated Good, being any thing to us, or having any thing for us, out of God, muſt be annihilated in our conceptions, and taken as Nothing.

SECT. VI.

WE are next briefly to ſhew you how it is that *we are Crucified to the world*; having ſhewed you how the world is Crucified to us. And in general the meaning is, that we are as Dead or Crucified men to it, in regard of thoſe forementioned unjuſt reſpects in which the tempter would preſent it to us. So that [*Crucified*] here is put for the abſence of that Action and worldly Diſpoſition, which carnal men are guilty of. So that it is a *Moral*, and not a *Natural* death that is here mentioned; and obſervably differeth from a Natural in theſe reſpects.

1. A *Natural* death deſtroyeth the very Powers or Faculties of Acting: But a *Moral* Death only deſtroyeth the Diſpoſition and Action it ſelf, but not any Natural Power.

2. A *Natural* death is *Involuntary*, and in it ſelf is neither a vertue nor a vice; neither *Morally* Good or Evil. But a *Moral* death

death is principally in the Will it ſelf, and nothing is more voluntary, and ſo it is the principal virtue or vice: To be dead in ſin and to God, is the ſumme of all Evil: And to be dead to ſin and the world, in Chriſt, is the ſumme of Moral Good.

3. *Natural* death hath no degree of life remaining (ſaving of the ſeparated ſoul.) But *Moral* death may conſiſt with much of the contrary life. For it is denominated from the predominant habits of the ſoul; which may ſtand with much of the contrary habit, though ſubdued. We cannot therefore gather that *Paul* was abſolutely free from all ſin, becauſe he was dead to it, or crucified to the world. For this is a Moral death conſiſting in a conqueſt of the enemy; who may be ſaid to be dead, becauſe he is overcome; and conſiſting in the prevalent Habits of the ſoul, which yet may have too much of the remnants of their contraries.

More particularly, 1. If we are *Crucified to the world*, our *undue eſtimation* of the world is Crucified. We have no Idolizing over valuing regard to it, (in that meaſure as we are dead to it.) As the world do not *Regard the works of the Lord*, *Pſal.* 28. 5. *Iſa.* 5. 12. So the Saints do not Regard the things of the world. The life of faith doth ſo elevate their ſpirits, that they are mounted up above the creature, and *look not* upon the world; or look upon it as a deſpicable thing. They are above that which is the delight and imployment of others; and that which the ſenſual call *Felicity*, they ſtill call *Vanity*: And as a mans ſtomack abhorreth that which a dog or a ſwine will greedily devour; ſo the ſoul of a Believer doth deſpiſe and abhor the delights of the ungodly. As Pride makes the Rich look contemptuouſly and diſregardfully upon the poor: So the holy elevation of Believing ſouls, doth make them look contemptuouſly and diſregardfully upon all the glory of the world. As faith doth bring them up to God, and make him their Object and their *All*; So doth it make them ſomewhat like him, and minded as he is minded. And as God *regardeth not perſons*, Deut. 10. 17. *nor accepteth the perſons of Princes*, *nor regardeth the rich more then the poor*, *Job* 34. 19. but is pleaſed more in the leaſt of his image on the humble faithful ſoul, then with all the glittering glory of the world, ſo is it in their meaſure with his people. Where they ſee nothing of God, they feel no *ſubſtance*; but ſo far as God appeareth

peareth to them in any creature, or action, or any means or benefit which they poſſeſs, ſo far they perceive ſome *ſubſtance* in it. As *the natural man Receiveth not the things of the Spirit, nor can know them, becauſe they are ſpiritually diſcerned,* 1 *Cor.* 2. 14. So the Spiritual man hath ſhut up his ſenſes to the world, and loſt his perception of them, becauſe they are carnally ſo diſcerned. The carnal man hath his ſenſes quick in diſcerning and ſavouring the things of the fleſh, but to the things of the Spirit he is dead and ſenſleſs. And contrarily the Spiritual man is dead and ſenſleſs to the things of the fleſh, and hath no ſavour in thoſe things that are other mens delights, *Rom.* 8. 10, 5, 6. He taſteth no more ſweetneſs in their pleaſures then in a chip. He wonders what they can ſee or taſte in the things of the world, that they ſo run after it. To be Rich or Poor do but little differ in his eyes; To be high or low is all one to him, conſidering theſe things as accomodations of the fleſh; though ſtill he valueth any condition according to the reſpect it hath to God; and ſo that is the beſt condition to him that beſt accommodateth and advantageth him for Gods ſervice. *He* taketh the *fleſhes* Intereſt to be none of *his* Intereſt; and therefore that which only concerneth the *fleſh* concerneth not *him*. And therefore he looketh in this regard upon an high eſtate or a low, as Nothing to *him*. Let God diſpoſe of him as he pleaſe; that's Gods work and not *his*. He hath *learned in whatever eſtate he is, therewith to be content*: [*He knows how to be abaſed, and he knows how to abound; every where and in all things he is inſtructed, both to be full and to be hungry, both to abound and to ſuffer need,*] *Phil.* 4. 11, 12. If you applaud and honour him, he takes it but as if you breathed on him; at the beſt it is but a ſweeter kind of breath: And if you vilifie, and reproach, and unjuſtly condemn him, he takes it for no great hurt. For [*With him it is a very ſmall thing to be judged of man, and at mans barr; for he that judgeth him is the Lord,*] 1 *Cor.* 4. 3, 4. Nay what if I ſaid that if you impriſon him, threaten him, torment him, yea put him to death, he doth not much regard it, nor make any great matter of it; ſo far as he is Crucified to the world. How joyfully could *Paul* and *Silas* ſing in the ſtocks, when their bodies were ſore with ſcourging? *Act.* 16. What a rapture of joyful praiſes did the Apoſtles break forth into, when they were threatned by the Prieſts and Elders

Act

Acts 4. 21, 24. I will add but two more inſtances, *Dan.* 3. The three Jews that were threatned with a furnace of fire, are accuſed for *not regarding* the King, *verſ.* 12. and their own anſwer is, *verſ.* 16, 17. [*We are not careful to anſwer thee in this matter: If it be ſo, the God whom we ſerve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King. But if not, be it known unto thee, O King, that we will not ſerve thy Gods.*] And ſure they that *would not accept of deliverance when they were tortured, Heb.* 11. 35. did ſet little by it, in compariſon of that better Reſurrection which they hoped for. As Chriſt ſaid of Satan, *The Prince of this world hath nothing in me, John* 14. 30. So in our meaſure, ſo far as we are dead with Chriſt, the world hath nothing in us, no intereſt, no carnal life to work upon, and therefore is unable to do any thing with us. Our undue eſtimation of the world is Crucified. This is the firſt part.

2. If we are Crucified to the world, our *inordinate cogitations* of the world are Crucified. We muſt not give it that room in our fancies or power over them, as they have with other men. We ſhould not indeed allow the creature one thought either for it ſelf, and terminated finally in it ſelf, nor as ſeparated from God. Much leſs ſhould we have ſo frequent and ſo pleaſant or paſſionate thoughts of it as moſt have. But of this more in the Application.

3. To be *Crucified to the world*, is to have *Affections dead* about worldly things. That which is vile in our eſtimation, will be uneffectual in our Affections. I ſhall briefly inſtance in ſome particulars.

1. Our *Love* to the world is *Crucified*, if we be Crucified to the world. As this is the great Affection which God claimeth for himſelf, and which he maketh the ſeat of his moſt excellent grace; ſo is it that which he is moſt jealous of, and will leaſt allow the creature to partake of; and the miſ-imployment of it is the greateſt ſin, as the right imployment of it is the greateſt duty. 1 *John* 2. 15. [*Love not the world, neither the things that are in the world.*] This is a plain and flat command. If the world be not apprehended by the underſtanding to be our *Good*, it will not be embraced by the will, nor be Loved. Perhaps you will ſay, *Though it be not our chief Good, yet it is Good, and therefore*

may

may be loved, though not chiefly loved. To which I answer, that in the senses before disclaimed it is none of our Good at all. It hath no Goodness to us in it, but the *Good* of a *Means*, which is respective to the *End*; and therefore we must have no Love to it but that which is due to the *Means*: God therefore being our *End*, we must Love the world only for his sake, as it cometh from him and leadeth to him. The *least* love to the world *for it self*, is Idolatrous. As you may not allow another woman the *least* Conjugal affection, though you allow your wife more, without some guilt of unchastity; so you may not in the least measure love the creature for it self without some guilt of spiritual unchastity. If God must be loved with All the heart, and soul, and strength, then there is none left for any co-partner whatsoever. When we love any thing but as a Means, it is more properly the *End* that we love in that very act (And therefore some Philosophical Divines affirm that Nothing but the ultimate End is properly loved) so that the Love which we give the world in a due subordination to God, is not so properly a Love to the world as to God, and therefore it taketh not from God the least part of that which is due to him. But if we love it in the least measure for it self, or with any co-ordinate Love, so much as we allow it, is robbed from God.

2. Hence it followeth (when our love to the world is crucified) that our *Desires* after it is crucified also. Before we thirsted after Pleasures, or Honours, or Riches, but now this thirst is abated; for when we obey the Call of Christ, *Isa.* 55. 1. and have freely drunk of the living waters, we thirst our former thirst no more, (according to the measure in which we partake of him) but his Spirit will be a well of water in us, springing up to everlasting life, *John* 4. 13, 14. The distempered appetite of a Carnal man is so eager after worldly things, that his heart is set upon them: which *Rom.* 8. 5. is called his *minding the things of the flesh*: But the mortified Christian, as such, hath no *mind* of them: His appetite to them is dead and gone. He cares not for them. Now he perceiveth that they are not Good for him, his heart is turned against them.

3. When we are *Crucified to the world*, our *expectations* of Good from the world are Crucified. Before we looked for much from it; we thought if we had this Pleasure, or that Honour, if we

we had ſuch lands, buildings, friends, or proviſion, then we were well, or at leaſt much better then now we are! O how Good did we think that theſe were for us! And therefore we ſtill lived in Hope of more. But when we are Crucified to the world, we give up theſe Hopes. We ſee then that we were deceived: we did but hope for nouriſhment from a ſtone: The breaſts are dry which we thought would have refreſhed and ſatisfied us. When we ſee that the world is an empty thing, a caſk, a picture, a dream, a ſhadow; we turn away from it, and look no more after it, but look for content in ſomething elſe. As a child that ſeeth a painted Apple may be eager of it till he try that it is ſavourleſs, and then he careth for it no more; or if a beautiful crab deceive him, when he hath ſet his teeth in it he caſteth it away. So when a Chriſtian findeth the folly of his former expectations, and taſteth the vexation of the creature which he was ſo greedy of, and withall is acquainted by a lively faith, where he may be better; away go all his expectations from the world; and he promiſeth himſelf no more content or ſatisfaction in it. This is a notable part of Mortification. As it is the Hopes of ſome Good, that ſets men awork in all endeavours; ſo take down their Hopes, and all the wheels of the ſoul ſtand ſtill. If it were not for Hope, we ſay, the heart would break. And therefore when all our Hopes from the world are dead, the very Heart of the old man is broken, and all his worldly motions ceaſe. Then he ſaith, Its as good ſit ſtill as labour for nothing. I deſpair of ever having contentment in the creature: I ſee it will not pacifie my conſcience: it will not ſave me from the wrath to come: it will do nothing for me that is worthy my regard; and therefore let it go; I will follow it no further; It ſhall have my heart no more. Before he had many a promiſing delightful thought of the creatures, which he could not reach: He thought with himſelf, If I were but thus placed and ſettled once: if I had but this or that which I want: if I were but here or there where I would be: if I had but the favour of ſuch or ſuch an one, how happy were I? how well ſhould I be? I would then be content and ſeek no more. But when faith hath mortified us to the world, we ſee that all theſe were fooliſh dreams: we knew not what it was that we Hoped for! and then we give up all ſuch Hopes for ever. Such pleaſing thoughts of any worldly thing while you want it, or of

any place or Condition which you are abſent from, and ſuch promiſes and hopes from any worldly ſtate, or perſon, or thing, doth manifeſt that ſo far you are alive to the world, and is a folly of the ſame nature with theirs that Idolize the world when they do enjoy it. For one man to ſay, [*If I had this or that I were well*] and for another that hath it, to ſay, [*Now I am well, Soul take thy Reſt*] do both ſhew the ſame Eſtimation, and Idolatrous Love to the world in their hearts; though one of them have the thing which he loves, and the other hath it not: And to be ſo pleaſed with the very fancy and conceits of thoſe worldly things which they never had, ſeems worſe then to be pleaſed with it when they have it. I pray you lay this well to heart that I ſay to you: Deſpair, utter Deſpair of ever being contented or well in the world, or made happy by the world in whole or in part, is the very life of Chriſtian Mortification. It is the nature of a Carnal heart, to keep up his worldly Hopes as long as poſsibly he can. If you beat him from one thing, he runs to another: and if he deſpair of that, he looks after a third, and thus he will wander from creature to creature, till Grace convert him, or Judgement condemn him. If he find that one friend faileth him, he hopes another will prove more faithfull; and if that prove a broken reed, he will reſt upon a third: If he have been croſt in his Hopes of worldly contentment once, or twice, or ten times, or an hundred times, yet he is in Hope that ſome other way may hit, and ſome more comfort he may find at laſt: But when God hath opened a mans eyes to ſee that the whole world is Vanity and Vexation, and that if he had it all it would do him no Good at all, and that it is a meer deceitful empty thing: and when a man is brought to a full and finall Deſparation of ever finding in the world, the Good that he expected; then, and not till then is he Crucified to the world; and then he can let it go, and care not: and then he will betake himſelf in good earneſt to look after that which will not deceive him.

When a worldling is in utmoſt poverty or in priſon, he may part with all his worldly contentment at the preſent; but this is not to be Crucified to the world: For ſtill he keeps up his former *eſtimation* of it, and *Love* to it, and ſome *Hope* perhaps that yet it may be better with him. Yea, if he ſhould Deſpair of ever being Happy in the world, if this proceed not from his Diſeſteem

of

of it, and the change of his Affections, but meerly becauſe he would have the world, but ſees he cannot, this is far from the nature of true mortification.

4. If we are *Crucified to the World*, our *Delight* in it is Crucified. It ſeemeth not to us a matter of ſuch worth, as to be fit for our Delight: Children are glad of toyes, which a wiſe man hath no pleaſure in. To have too ſweet contentful thoughts in the creature, and to apprehend it as our Good, and to be rejoyced in it, is a ſign that ſo far we are not Crucified to it. It is not able to *Glad* a mortified heart, ſo far as it is mortified; though the Love of God that is manifeſted by it, may make him glad. And this is it that *Paul* diſclaimeth in my Text [*God forbid that I ſhould glory ſave in the Croſs of Chriſt.*] If he were the Lord of all the honours or wealth of the world, he would not *Glory* in them. If he had all the Pleaſures that the fleſh can deſire, he would not *glory* in them. If he had the common applauſe of all men, and every one ſpoke well of him; if he had all things about him ſuited to a carnal hearts content, yet would he not *glory* in it: No more then a grave and learned man would *glory* that he had found a counter or a pin. *Jer.* 9 23. [*Let not the wiſe man glory in his wiſdom, nor the mighty man glory in his might, let not the rich man glory in his riches; but let him that gloryeth, glory in this, that he underſtandeth and knoweth me, that I am the Lord that exerciſe loving-kindneſs, judgement, and righteouſneſs on the earth; for in theſe things I delight ſaith the Lord.*] Jer. 4. 2. [*The Nations ſhall bleſs themſelves in him, and in him ſhall they glory.*] Iſa. 41. 16. [*Thou ſhalt rejoyce in the Lord, and glory in the holy one of* Iſrael.] Iſa. 45. 25. [*In the Lord ſhall all the ſeed of* Iſrael *be juſtified, and ſhall glory.*] The world is too low to be the joy of a Believer: His higher Hopes do cloud and diſgrace ſuch things.

And as theſe forementioned Paſſions in the *Concupiſcible*, ſo alſo their contraries in the *Iraſcible*, muſt be Crucified. *E. G.* 1. A man that is Dead to the world, will not *Hate* or be much *Diſpleaſed* with thoſe that hinder him from the Riches, or Honours, or Pleaſures of the world. He makes no great matter of it, and taketh it for no great hurt or loſs. And therefore rather then ſtudy revenge, he can patiently bear it: when they have taken away his coat, if they take away his cloak alſo. He doth not ſwell with malice againſt them that ſtand in the way of his

advancement, or hinder his riſing or riches in the world. He will not envy the precedency of others; nor ſeek the diſgrace or ruine of them that keep him low: No more then a wiſe man will hate or ſeek to be revenged of him that would hinder him from climbing up to the top of a ſteeple, or that will take a ſtone or a buſh of thorns out of his way.

2. A man that is Crucified to the world, will not *avoid* or flie from any Duty, though the performance of it croſs his worldly commodity, or hazard all his worldly intereſt. He ſeeth not reaſon enough in worldly loſſes, to draw him to the committing of ſin to avoid them. An unmortified man will be ſwayed by his worldly Intereſt. That muſt be no Duty to him, which caſteth him upon ſufferings: and that is no Good to him which would deprive him of his ſenſual Good: And that ſhall be no ſin to him, which ſeems to be a matter of Neceſſity, for the ſecuring of his hopes and happineſs in the world. Whatever is a mans end, he puts a *Muſt* upon the obtaining it, and upon all the Means without which it will not be attained. I *Muſt* have God and Glory, ſaith the Believer, whatever I want: and therefore I *Muſt* have Chriſt, I *Muſt* have faith, and love, and obedience, whatever I do. And ſo ſaith the ſenſualiſt, my life, and credit, and ſafety in the world *Muſt* be ſecured, whatever I miſs of: and therefore I *Muſt* avoid all that would hazard or loſe them, and I *Muſt* do that which will preſerve them, whatever I do. The worldling thinketh there is a *Neceſſity* of his being ſenſually happy: or at leaſt, of preſerving his life and hopes on earth. But the mortified Chriſtian ſeeth no Neceſſity of Living, much leſs of any of the ſenſual proviſions, which to others ſeem ſuch conſiderable things. And hence it is that the ſame Argument from *Neceſſity*, draweth one man to ſin, and keepeth another moſt effectually from ſin. He that hath carnal Ends, doth plead a Neceſſity of the ſinful means, by which he may attain them. And he that hath the Ends of a true Believer, doth plead a *Neceſſity* of avoiding the ſame ſins, which the other thought he muſt needs commit. For Heavenly Ends are as much croſt by them, as earthly Ends are promoted by them. We find a rich man in *Luke* 18. 23. that had a great mind to have been a Chriſtian: And if he had lived in our daies, when the door is ſet a little wider open then Chriſt did ſet it, there are ſome that would

not

not have denyed him Baptiſm, but would have let him in. But when he heareth that the world muſt be renounced, and Chriſt tells him of ſelling all, and looking for a reward in another world, [*he goes away ſorrowful, for he was very rich.*] The man *would* have had pardon and ſalvation, but he *muſt needs* be Rich, or at leaſt keep ſomething. And they that are ſo ſet upon it that they *muſt* and [*will be rich, do fall into temptation and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.*] 1 Tim. 6. 9. And [*he that maketh haſt to be rich, ſhall not be innocent,*] Prov. 28. 20. But the Crucified world is a dead and ineffectual thing. It cannot draw a man from Chriſt or duty. It cannot draw a man into any known ſin (ſo far as it is Crucified.) It is as *Sampſon* when his hair was cut: its power is gone. Thouſands whoſe hearts were changed by grace, could ſell all and lay the price at the Apoſtles feet, and could forſake all and take up their Croſs and follow a Crucified Chriſt to the death, and could rejoyce in tribulation, and glory that they were counted worthy to ſuffer; though he that was unmortified do go away ſorrowful. Worldly Intereſt doth command the Religion and life of the unmortified man, becauſe it is the predominant Intereſt in his heart; But its contrary with the mortified Believer: His ſpiritual Intereſt being predominant, doth Rule him as to all the matters of this world.

3. If you are Crucified to the world, your care for worldly things is Crucified. It is not in vain that Chriſt expreſly commandeth his Diſciples, [*Take no thought for your life, what ye ſhall eat, or what ye ſhall drink, nor yet for your body what you ſhall put on,*] *Mat.* 6. 25, 31. And *Phil.* 4. 6. [*Be careful for nothing.*] And 1 *Pet.* 5. 7. [*Caſting all your care on him, for he careth for you.*] I know this is a hard ſaying to fleſh and blood, and therefore they ſtudy evaſions by perverting the plain Text, and would null and evacuate the expreſs commands of Chriſt, by ſquaring them to that carnal intereſt and reaſon which they are purpoſely given to deſtroy. But you will ſay, Muſt we indeed give over *caring?* I anſwer, 1. You muſt be in care about your own duty, both in matters of the firſt and ſecond Table, and how to manage your worldly affairs moſt innocently and ſpiritually, and to attain the Ends propounded in them by God. But this is none of the care that is now in Queſtion, 1 *Cor.* 7. 32. There

is a neceſſary [*caring for the things that belong to the Lord, how to pleaſe the Lord;*] and that even in your worldly buſineſs. But 2. You may not care for the creature for it ſelf, nor for the meer pleaſing of the fleſh. As it may not be Loved for it ſelf, ſo neither may it be cared for, for it ſelf. And 3. When you have uſed your utmoſt care or forecaſt to do your own duty, you may not be Anxious or Careful about the iſſue which is Gods part to determine of. As God himſelf appeareth in Proſperity or Adverſity you may and muſt have regard unto the iſſue. But for the thing it ſelf you muſt not, when you have done your own duty, be any further careful about it. God knoweth beſt what is good for you, and how much of the creature you are fit to manage, and what condition of body is moſt ſuitable to the condition of your ſoul: And therefore to him muſt the whole buſineſs be committed. When you have committed your ſeed to the ground, and done your duty about it, you muſt have no further *care* at all, which intimateth fears, anxiety or diſtruſt; though as *care* is largely taken for *Regard*; You may care and pray for the bleſſing of God on it, and for your daily bread.

4. So far as you are Crucified to the world, your *worldly ſorrows* alſo will be Crucified. If you miſs of it, you will not be *grieved* for that miſs. For the diſpleaſure of God which an affliction may manifeſt, you ought to be grieved; but not for the meer loſs of the creature for it ſelf. As God in the creature muſt be Loved and Delighted in, and not the creature for it ſelf; ſo it is Gods diſpleaſure manifeſted in the creature that muſt be our Grief. If a mans fleſh be dead, you may cut it off, and he never feeleth you; you may cut it, or prick it, and he will not ſmart. And if you be dead to the world, you will not *feel* it as others do, when worldly things are taken from you. You will make no great matter of it.

Obj. *But Grace doth not make men ſtocks or ſtupid, and therefore how can we chuſe but feel?*

Anſw. There is a feeling that is meerly natural, and not ſubject to the command of Reaſon and Will: and there is a feeling which is under Reaſon, and is voluntary. The later only is it that I ſpeak of, which Grace commandeth. The moſt gracious man may feel heat and cold, pain and wearineſs, hunger and thirſt, as much as the worſt. But the Paſſions of his ſoul, ſo far

as

as they are under the command of Reaſon and Will, do not feel them as evils to the ſoul, (ſo far as he is ſanctified.) Still obſerve that I ſpeak of worldly things, as ſeparated from God, in whom only they are good, and in reſpect to him only the abſence of them is evil to the ſoul. And there is ſomewhat of the Paſſions that bodily ſenſe can force, perhaps in an innocent *Adam*; But I ſpeak only of that paſſion which Reaſon ſhould command. And ſo, it is not enough that our Care and Grief for worldly things be leſs then that for the things of God. Though that much may prove our ſincerity (of which more anon) yet that is not all that is our duty. But we ſhould have no care or Rationall voluntary grief for any creature, but only as it is a Means to God, & ſtandeth in a due ſubordination to him: and ſo we may have both.

4. Having ſhewed you what *Affections* are Crucified to the world, in the laſt place I add, that *Our inordinate labour* for it, muſt be Crucified. Chriſt is as plain and peremptory in this, as in the former, not only commanding us to [*Seek firſt the Kingdom of God and his righteouſneſs,*] Mat. 6. 33. but alſo, [*Not to labour for the meat that periſheth, but for the meat that endureth to everlaſting life, which the Son will give us,*] John 6 27. which is not only to be underſtood that our labour for earth ſhould be leſs then our Labour for heaven, and ſo comparatively none at all; but further, that as we muſt have *no Love* or *Deſire* to the creature for it ſelf, but ultimately for God, ſo we ſhould not at all *Seek* or *Labour* for the creature for it ſelf, but ultimately for God; and therefore *Seek* and *Labour* for it no further then the End requireth; that is, no further then it is neceſſary to the Pleaſing of God, or to our fruition of him. This is the true and plain meaning of ſuch Texts.

A man that is truly Dead to the world, doth Labour for God and not for the world (according to the meaſure of his mortification) in all that he doth. If he be plowing, or ſowing, or reaping, or threſhing; if he be working at his trade in his ſhop, it is God that he is ſeeking and labouring for. He doth not ſtop or take up in the creature. He ſeeks it ſtill but as a *Means* to God. But an unſanctified man doth never truly ſeek God for himſelf at all, no not in his worſhip, much leſs in his trade and calling in the world. For God is not his ultimate End; and therefore he cannot Love him or Seek him for himſelf. It is

fleſh-

flesh-pleasing or carnal felicity that is his End, and therefore he seeketh God for the flesh: When he prayeth to him, when he Loveth him it is but as he is a *Means* to this his Carnal felicity, and not as he is himself his chiefest Good. Thus you may see what it is to be Crucified to the world, and wherein true Mortification doth consist.

SECT. VII.

A Few Objections are here to be answered, that we may the more profitably proceed.

Obj. 1. *A man may have hunger or thirst in his very sleep, when he cannot refer the creature to God.*

Answ. 1. We speak only of *Humane*, that is, *Moral* acts, and such Desires as are under the command of the Will. 2. A man may Habitually refer things to God, when he doth not Actually.

Obj. 2. *How can a man seek God in plowing or working in his shop, when these actions are so heterogeneus?*

Answ. God made no creature, nor appointed any imployment for man, which may not fitly be a Means to himself. As all came from God, so all have something of God upon them; and all tend to him from whom they came. There are some *Means* that stand nearer the End, and some are further from it; and yet the most remote are truly *Means*. A man that is but cutting down a tree, or hewing stones out of the Quarry, doth as much intend them for the building of his house, as he that is erecting the frame, or placing them in the building. We cannot attain the End without the remotest *Means*, as well as the neareſt.

Obj. *We are taught to Pray for our Daily bread; therefore we may Desire it, and Labour for it.*

Answ. No doubt of it. But we are taught to Pray for it, but as a *Means* to the Hallowing of Gods Name, the Coming of his Kingdom, and the Doing of his Will: and therefore only as a *Means* must we desire it, and labour for it; and that for these, and no lower ultimate ends. And therefore the words are such as express only things Necessary, [*Our daily bread*;] that we may perceive it is but as a *Means* to God that we desire it. If our

Being

Being be not maintained, we are not capable of Well-being, nor of ſerving God : And if the Means of our Being be not continued, our Being will not be continued in Gods appointed ordinary way. And therefore we pray for the *Means* of our ſuſtentation, that we may be kept in a capacity of the Ends of our Being.

Obj. *But a man cannot be alway thinking on God, and therefore not alway intending him as our End, and therefore cannot do all for him.*

Anſw. 1. If ſin diſable us, that is no excuſe. 2. A man may Habitually Intend an End, which he doth not Actually think of : Yea he may have an Actual Intention, which yet he doth not obſerve, becauſe of other more ſenſible thoughts that are upon his mind. And yet his foreſaid Intentions may be ſtill effectuall to cauſe him to uſe the *Means* as *Means*.

For example : A man that hath a journey to go, is not alwaies thinking of the *End* of it, by an actual obſerved Intention, in every ſtep of his way: but perhaps may be much of the way taken up with thoughts and diſcourſe of other things. And yet he doth truly Intend his journeys End, in every ſtep of his way, and uſe every ſtep as a *Means* to that End. And ſo is it with a true Chriſtian in the work of God, and the way to heaven.

Obj. *But may we not uſe the creatures for Delight, as well as for Neceſſity ? and is it not ſo commonly reſolved ?*

Anſw. The word [*Neceſſity*] is taken either ſtrictly for that which we cannot be without ; and ſo there's no doubt of it. Or largely, for that which is *uſefull* to the End : And for *Delights*, ſome of them are *Neceſſary*, that is, *Uſeful Means* to our ultimate End ; and theſe muſt not be oppoſed to things *Neceſſary* ; but may be uſed becauſe *Neceſſary*. As any thing which truly tendeth to recreate, revive, or chear the ſpirits for the ſervice of our Maſter. But no other Delight is lawful. To eſteem our *fleſhly Delight for it ſelf*; and the creature *for that Delight*, and ſo to uſe it, is meer ſenſuality, and the great ſin which ſanctification cureth in the ſoul. If *Delight it ſelf* be deſired truly but as a *Means* to God, then the creature, the more remote *Means*, may be uſed for that Delight, as its next End ; but not elſe.

Obj. *But what man living is ſuch as you here deſcribe? Is there any that are thus Crucified to the world, as to have no ſeparated eſteem of it, or thoughts or care of it; or Love, or Deſire, or the reſt of theſe Affections?*

Anſw. It is one thing to enquire what we *are*, and another what we *ought* to be, and ſhould be if we were perfect: We *ought* to be ſuch as I have mentioned, but we are not ſuch in perfection yet; but only in ſincerity. And how that ſincerity may be known, I have elſewhere explained. In a word, In a *perfect* ſoul there is *no* Intereſt but Gods: In a *ſincere* ſoul Gods Intereſt is the *higheſt and greateſt*: In a perfect man God hath the whole heart: and in an upright man he is nearer to the heart then any thing elſe. In a perfect man there is a perfect ſubjection to God: and in an upright man there is none hath Dominion but God: he is higheſt, and his Rule prevaileth in the main, though ſome things that rebell are not perfectly ſubdued.

Obj. *But I find that moſt of my Paſſions are ſtirred more ſenſibly about earthly, then heavenly things. How then can I ſay that I am crucified to the world?*

Anſw. In point of *Duty* all that Paſſion that is to be commanded by Reaſon, ſhould be mortified, as is above-ſaid. But when you go to the tryal of your ſtates, in the point of *ſincerity*, it is hard trying by the Paſſions; and you muſt rather do it by your *Eſtimation* and your *Will*, as I have diſcovered more fully in a Treatiſe of Peace of Conſcience.

SECT. VIII.

II. HAving ſhewed you what it is to have the world Crucified to us, and to be Crucified to the world: I am next to ſhew you how this is done *by the Croſs of Chriſt*. And here I muſt diſtinctly ſhew you, 1. *What the Croſs, as ſuffered by Chriſt himſelf* hath done to the Crucifying of the world to us. 2. What the ſame *Croſs, as Believed on and Conſidered by us* doth towards it. 3. And what *the Croſs of Chriſt which we our ſelves bear in conformity to his ſufferings* doth towards it. Of all which briefly.

I. It

1. It is not only his Crucifixion, but the whole Humiliation of Chriſt which is in this and other Scriptures called his Croſs; the whole being denominated from the moſt eminent part, as was toucht before. And there are five notable blows that the world hath received by the *ſuffered Croſs* of Chriſt. 1. One is, that Chriſt himſelf in his own perſon hath perfectly crucified and conquered the world, ſo that we have a victorious Head, and the world is now a conquered thing. It aſſaulted him from his birth to his death, and ſtill he overcame. It aſſaulted him by fair means and by foul, by frowns and ſmiles, by alluring baits and perſecuting ſtorms, and ſtill it was overcome. The threatnings and perſecutions could never draw him to the committing of a ſin: The enticing offers of it could never bring him to an inordinate eſteem of it, nor abate the leaſt of his love to God. In his great combat in the wilderneſs he was aſſaulted both waies. Hunger could not make him tempt God or diſtruſt. The Kingdoms and Glory of the world, were deſpiſed by him when they were the matter of his temptation. He would not have ſo much as a ſetled habitation, nor any worldly pomp or ſplendor, that ſo he might ſhew that he contemned it by his actions. If he had ſet by it, he could ſoon have mended his condition. When the people would have made him a King, he paſt away from them; for he would not be a King of the peoples making, nor have any Power or Dignity which they could give. He came not to Receive honour of men, but to Give ſalvation to men. When *Peter* would have perſwaded him to favour himſelf, as favouring the things of Man, and not of God, Chriſt calleth him Satan, and bids him get behind him: If he will do the work of Satan, he ſhall have the name of Satan, and the ſame words of rebuke that Satan had. Even in their hour, and the power of darkneſs, *Luke* 22. 53. they could do nothing that might make the leaſt breach in his perfection: And when they boaſted of their power to crucifie him or releaſe him, *John* 19. 10. they could not boaſt of their power to draw him to the ſmalleſt ſin. Yea upon the Croſs did he conſummate his conqueſt of the world, when it ſeemed to have conquered him: and he crucified the world, when it was crucifying him; and gave it then the deadly wound. And there did he openly make a ſhew of the principalities and powers

which he had ſpoiled, and there did he triumph over them, while they miſtakingly triumphed over him, *Col.* 2. 14, 15.

If you ſay, *What is all this to us?* I anſwer, When the world is once conquered, the heart of it is broken: And when our Head hath overcome it, there is a great preparation made for our victory. Elſe would he not have ſaid to his Diſciples, *John* 16. 33. *In the world ye ſhall have tribulation, but be of good chear, I have overcome the world.*] For as the conſequence is good, [*Becauſe I live, ye ſhall live alſo,*] *John* 14. 19. So it will hold, [*Becauſe I have overcome the world, ye ſhall overcome it alſo.*] Yea as it is ſaid of his Works, [*Greater works then theſe ſhall ye do.*] *John* 14. 12. So is it ſaid of our conqueſt, [*In all theſe things we are ſupervictors, or more then Conquerors through him that hath loved us, Rom.* 8. 37.]

2. Another wound that the world hath received by the *Croſs of Chriſt by him ſuffered*, is this: By it ſatisfaction is made to God for the ſin that the world had enticed man to commit, and ſo *quoad pretium*, the victory which the world had formerly obtained over us, is nulled, and its Captives reſcued, and we are cured of the deadly wounds which it had given us: For *he healeth all our diſeaſes, Pſal.* 103. 3. and *his ſtripes* are the *remedy* by which we are *healed, Iſa.* 53 5. So that it is a vanquiſhing of the world, when Chriſt doth thus nullifie its former victories: For thus he began to *lead captivity it ſelf captive*, which at his Reſurrection and Aſcenſion he did more fully accompliſh, *Pſalm* 68. 18. *Eph.* 4. 8.

3. Another moſt mortal wound which the world received by the Croſs of Chriſt, was this. By his Croſs did Chriſt purchaſe that Glorious Kingdom, which being revealed and propounded to the ſons of men, doth abundantly diſgrace the world as a Competitor. If there had been no greater good revealed to us, or the revelation had been obſcure and inſufficient, or no Aſſurance of it given us, then might the world have eaſily prevailed. For he that hath no hopes of greater, will take up with this: And he that looketh not for another life, will make as much of the preſent as he can. When the will of a man is the *fort* that is contended for, the aſſault muſt be made by *Allurement* and not by *force*. The competition therefore is between *Good* and *Good*:

and

and that which appeareth the *Greater Good* to us, will carry it, and have admittance. If God had not ſet a *Greater Good* againſt the world, it would have been every mans wiſdom and duty to have been worldlings. But when he revealeth to us another world of infinite value, yea when he offereth us the fruition of himſelf, this turneth the ſcales with wiſe men in a moment, and ſhameth all competitors whatſoever. Now it is the Croſs of Chriſt that opened the Kingdom of heaven to all true Believers, which ſin had before ſhut up againſt all mankind. This marrs the markets of the world: Its nothing worth to them that have taſted of the bleſſedneſs of this Kingdom. Were it not for this, the temptations of the world and fleſh might prevail. What ſhould we ſay to them? or how ſhould we repulſe them? Reaſon would ſay, *Its better have a ſmall and unſatisfactory Good, then none.* But now we have enough to ſay againſt any ſuch temptation. One argument from the everlaſting Kingdom is ſufficient (where grace cauſeth a right apprehenſion of it) to confound all the temptations, by which the enemies of our happineſs can aſſault us. What! Shall we preſer a mole-hill before a Kingdom? a ſhadow before the ſubſtance? an hour before eternity? Nothing before all things? Vanity and Vexation before Felicity? The world is now ſilenced: It hath nothing to ſay, which may take with right Reaſon. It muſt now creep in at the back door of ſenſe, and bribe our bruitiſh part to befriend it, and to entertain it firſt, and ſo to betray our *reaſon*, and lead it into the inner rooms. The Croſs of Chriſt hath ſet up ſuch a Sun, as quite darkeneth the light of worldly glory. Who will now play ſo low a game, that hath an Immortal Crown propounded to him? Though earth were *Something*, if there were no better to be had, yet it is *Nothing* when Heaven ſtands by. This therefore is the deadly blow by which the world is Crucified by the Croſs of our Lord Jeſus Chriſt.

4. Another mortall wound that the Croſs of Chriſt hath given it, is this. The Croſs hath purchaſed for us that Spirit of Power, and all thoſe Ordinances and Helps of Grace, by which we our ſelves in our own perſons may Actually Conquer and Crucifie the world, as Chriſt did before us. His Croſs is the meritorious cauſe of his following Grace. And as he hath there procured our Juſtification, ſo alſo our Sanctification, by which the world is re-

nounced by us and contemned. There ſhall a vertue flow from the Croſs of Chriſt, that ſhall give ſtrength to all his choſen ones, to go on and conquer, and tread the world and all its glory under their feet, and by the leaves of this Tree, which ſeemeth dead to a carnal eye, the Nations ſhall be healed. And thus by it the world is Crucified.

5. Laſtly, by the Croſs of Chriſt, a Pattern is given us for our Imitation; by which we may learn how to contemn and ſo Crucifie the world, [*If when ye do well and ſuffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps: who did no ſin, neither was guile found in his mouth: who when he was reviled, reviled not again: when he ſuffered he threatned not, but committed himſelf to him that judgeth righteouſly.* 1 Pet. 2. 20, 21, 22, 23. [*Let this mind be in you that was in Chriſt Jeſus* ——— *that made himſelf of no reputation, and took upon him the form of a ſervant* ——— *and humbled himſelf, and became obedient to death, even the death of the Croſs,*] Phil. 2. 5, 6, 7. [*Let us therefore lay aſide every weight, and the ſin that doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us; looking to Jeſus, the author and finiſher of our faith, who for the joy that was ſet before him, endured the Croſs, deſpiſing the ſhame, and is ſet down at the right hand of God,* Heb. 12. 2. This leads us to the next.

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2. HAving ſhewed you how *the Croſs, as ſuffered by Chriſt*, doth crucifie the world, we are next to ſhew you, how that ſame Croſs as *Believed* in and *conſidered* doth Crucifie it to us.

They that look only to the Merit of the Croſs, and over-look the Objective uſe of it to the ſoul, do deceive themſelves, and deprive themſelves of the full efficacy of it; and deal like a fooliſh patient, that thinketh to be cured by commending the Medicine, or by believing that it hath vertue to cure his diſeaſe; when in the mean time he lets it lie by him in the box, and never taketh it, or applyeth it to himſelf. The Believing Meditation of the Croſs of Chriſt, doth give the world theſe deadly wounds.

1. It

1. It bringeth us under the actual promiſe of the Spirit: For though there be a work of the Spirit, which cauſeth us to Believe, before our actual faith in nature, yet the further gift of the Spirit for Mortification, is promiſed upon Condition of our faith. And upon the performance of that Condition, we have right to the thing promiſed. It is by faith that we fetch ſtrength from Chriſt for the conqueſt of this and all other enemies. If we could *believe*, theſe mountains would be caſt into the Sea; and all things are poſſible to us, if we could believe, *Mark* 9. 23.

2. The believing Meditation of the Croſs of Chriſt, doth make us apprehenſive of the Vanity and Enmity of the world, and ſo doth kill our eſteem of it, and affection to it. For when we conſider how little Chriſt did ſet by it, and how he made it his work profeſſedly to contemn it, this will tell us how to think of it our ſelves. For doubtleſs the judgement of Chriſt was true: He was able to diſcern between good and evil: If it had been valuable, he would have valued it. He would not have contemned it, if it had not been contemptible. He could have had better uſage in the world, if he had deſired it, and thought it meet. But he would ſhew us by his Example as well as by his Doctrine, how to judge of it, and what to expect from it. If you ſaw the wiſeſt man in the world tread a thing under feet in the dirt, or throw it away, you would think it were a thing of no great worth.

When you are tempted to ſet too much by your credit, and to ſin againſt God for the eſteem of men, remember that Chriſt *Made himſelf of no reputation*, *Phil.* 2. 7. And can your reputation be leſs then none? How did he value his honour with men, that gave his cheeks to be ſmitten, his face to be ſpit upon, his head to be Crowned with thorns, and his body to be arrayed contemptuouſly like a fool, and at laſt to be hanged as a contemned thing among malefactors on the Croſs; to be reviled by thoſe that paſſed by, and by him that ſuffered with him? Learn here of him, that all of us muſt learn of, how far to ſet by your honour in the world.

Are you tempted to ſet by the riches and full proviſion or poſſeſſions of the world? Remember how Chriſt ſet by them; When he might have had all things, and refuſed to have a place to lay his head. When [*he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich*, 2 *Cor.* 8. 9.

And

And the best of his servants have followed him in this course, to whom he would have given more of the world, if he had seen it best for them. For when they had [*dishonour*, they had honour with it and by it; when they had *evil report*, they had also *good*; when they *were poor*, they *made many rich*; *and having nothing*, *possessed all things*] 2 *Cor.* 6. 8, 10.

When your flesh would have its pleasure, remember him that pleased not his flesh; but submitted it to hunger, and thirst, and weariness, to fasting, and watching, and praying whole nights; and at last to scourgings, and buffeting, and crucifying. When your appetites must needs be pleased in meats and drinks, remember him that had Gall and Vinegar given him to drink. When your bodies would be set out with such apparell, as may make you seem comelyest in the eyes of others, remember him that wore a seamless coat, and was hanged naked on the Cross for your sakes. When you are tender of every little hurt or suffering of your flesh, though in a way of duty, remember him that gave his hands and feet to be nailed, and his side to be pierced to death for you. When you are ashamed to be reviled for well-doing, remember him that *despised the shame*, *Heb.* 12. 2. And thus as the sight of the Brazen Serpent did cure them that were stung in the Wilderness, so the Believing views of a Crucified Christ, may get out the poison of worldly delusions from your souls.

3. The Believing thoughts of the Cross of Christ, will make us apprehensive also of our *duty*, in contemning the world in *conformity* to Christ. For though we are not bound to be Crucified as Christ was, unless God specially put us upon it; nor bound to live without house or home in voluntary chosen poverty, as Christ did (because there were some special Reasons for his sufferings, that are not for ours) yet are we all bound to mortifie the flesh, and contemn the world in imitation of him, and to submit to what suffering God shall impose on us. And in the example of Christs Cross, this Duty must be observed.

3. THE

3. THE next thing to be declared is, How the *Croſs which We our ſelves do ſuffer in obedience and conformity to Chriſt*, and for his ſake, doth crucifie the world to us, and us to the world. That the bearing of this Croſs is neceſſary to all that will be Chriſts Diſciples; yea the *daily* bearing of it is plain, *Luke* 9. 23. & 14. 27. *Mat.* 10. 38. Two waies doth this tend to the crucifying of us to the world.

1. It doth more ſenſibly convince us of the *Vanity* and *Enmity* of the world, then any meer doctrine or diſtant examples and obſervations could have done. I confeſs we ſee ſo much of the worlds deceit of others, that might ſatisfie a reaſonable man that it is vain. But the fleſh doth draw us into a participation of its bruitiſhneſs: and reaſon will not ſee the light. But the Croſs doth convince even the fleſh it ſelf, the grand deceiver. When the malice of wicked men lets flie at us, and the world do ſpit in our faces as they did in Chriſts; when we are made a common by-word and deriſion, and become as the filth of the world to them, and the off-ſcouring of all things; when we have fears within and troubles without; and the ſorrows of death lay hold upon us, and enemies compaſs us round about; O how effectually will this convince us that the world is vain, and worſe then vain! Who will look for Happineſs from a known Enemy and Tormentor? When we have *Jobs* Meſſengers of ſad tidings, and troubles are multiplyed: When pain and anguiſh ſeiſeth upon our bodies, and grief hath taken up its dwelling in our very fleſh and bones, who then will admire or dote upon the world? Who will not then cry out againſt it as *Vanity* and *Vexation*? When friends abuſe one another, they will fall out for the time, though they turn not enemies. And even the wicked when they ſuffer in the world, will ſpeak hardly of it, though the friendſhip of it ſtill dwell in their ſenſual diſpoſitions. How much more will the Enmity be encreaſed in the Saints, when the world doth uſe them as its enemies, and ſpit out the bitterest of their malice againſt them? If we have any thoughts of reconciliation with the world, God uſeth to ſuffer it to buffet and abuſe us, that ſtroaks and ſmart may maintain the Enmity, if nothing elſe will ſerve to do it.

Believe it Christians, God doth not permit your sufferings in vain. He seeth how apt you are to dote upon the world, and how dangerous it will prove to you, if you be not delivered from the snares of this deceiver: and therefore he had rather that the world should make you smart awhile, then undo you for ever: and that it should buffet you, then befool you out of your felicity. The blows which the world giveth you do light upon it self; As it Crucified it self in Crucifying Christ, so doth it in Crucifying his people. It killeth it self by your calamities: And if it deprive you of your lives, you will then begin to Live: but the death which it bringeth on it self, is such as hath no Resurrection. If it kill you, you shall live again, yea live by that death: but thereby it will so kill it self, as never to live again in you. The Cross is an happy Teacher of many excellent truths: But of nothing more effectually, then of the contemptibleness of the world. If it turn our breath into groans, we shall groan against it, and groan to be delivered, desiring to be cloathed upon with our house which is from heaven, 2 *Cor.* 5. 2. We shall cry to heaven against this Task-master, and our cryes will come before God, and procure our deliverance. The world gets nothing by its hard usage of the Saints: It maketh a Cross for the Crucifying of it self, and turneth their hearts more effectually against it.

2. And as it thus declareth it self contemptible, and crucifyeth it self to us, so doth it exercise us in Patience, and awaken us to deeper considerations of its own Vanity, and drive us to look after better things: It forceth us also to seek out to God, and to see that all our dependance is on him, and draweth forth our holy desires and other graces: And thus it doth Crucifie *us* also to the world. It makes us go into the Sanctuary, and consider of the End: how the wicked are set in slippery places, and that at last it will go well with the just: It teacheth us to consider, that while [*the Lord is our Portion, we have ground enough of hope: For he is good to them that wait for him, to the soul that seeketh him: It is good that a man should both hope and quietly wait for the salvation of the Lord: It is good for a man that he bear the yoak in his youth: He sitteth alone, and keepeth silence, because he hath born it upon him; he putteth his mouth in the dust, if so be there may be Hope: He giveth his cheek to him that smiteth him; he is*

filled

filled full with reproach: For the Lord will not caſt off for ever: but though he cauſe grief, yet will he have compaſſion, according to the multitude of his Mercies] Lam. 3. 24. to 33. [*And not only ſo, but we glory in tribulations alſo; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed*] Rom. 5. 3, 4, 5. [*For if we ſuffer with Chriſt, we ſhall alſo be glorified together: and the ſufferings of this preſent time are not worthy to be compared with the glory that ſhall be revealed in us.*] And [*we our ſelves do groan within our ſelves, waiting for the adoption, the redemption of our body.*] Rom. 8. 17, 18, 23. [*When* Paul *ſuffered for Chriſt the loſs of all things, he accounted them dung that he might win Chriſt.*] [*That he might know the power of his reſurrection, and the fellowſhip of his ſufferings, and be made conformable to his death*] Phil. 3. 8, 10. [*He rejoyced in his ſufferings, and filled up that which is behind of the afflictions of Chriſt in his fleſh, for his bodies ſake, which is the Church*] Col. 1. 24. [*And thus was he Crucified with Chriſt, and yet lived; yet not he, but Chriſt lived in him; and the life which he lived in the fleſh, he lived by faith in the Son of God, who loved him and gave himſelf for him,* Gal. 2. 20.

SECT. IX.

III. HAving thus ſhewed you how the Croſs of Chriſt doth Crucifie the world to us, and us to the world, I am next to give you the Proofs of the point, that thus it is with true Believers. But becauſe the Text it ſelf is ſo plain, and it is ſo fully proved on the by in what is ſaid already, and I have been ſomewhat long on the Explication, I ſhall refer the reſt of the Scripture-proofs to the Application, where we ſhall have further occaſion to produce it: And I ſhall now only add the Argument from experience. To the Saints themſelves I need not prove it; for they feel it in their own hearts: In their ſeveral meaſures, they feel in themſelves a low eſteem of all things in this world, and an high eſteem of God in Chriſt. They would count it an happy exchange to become more poor and afflicted in the world, and to have more of Chriſt and his Spirit, and of the hopes of a better world: To have more of Gods favour, though

more of mans displeasure : It is God that they secretly long for, and groan after from day to day ! It is God that they must have, or nothing will content them. They can spare you all things else, if they might have him.

And for those that never felt such a thing in themselves, they may yet perceive that it is in others.

1. You see that there are a people that seek more diligently after Heaven then Earth, that are hearing the Word of God, which instructeth them in the matters of salvation, and are praying for the things of Eternal Life, when you are labouring for the world : You see that there are a people that seek first the Kingdom of God and his righteousness ; and labour most for the food that perisheth not, and are about the one thing Necessary, which sheweth that they have chosen the better part.

2. And you see that there is a people that can let go the things of the world when God calls for them : That can be liberall according to their power to any pious or charitable uses. That will rather suffer in body or estate, even the loss of all, then they will wilfully sin against God, and hazard his favour.

3. You have read or heard of multitudes that have suffered Martyrdom for Christ, undergoing many kind of torments and death it self, because they would not sin against him. All these examples, together with the frequent affirmations of the Scriptures, may assure you that thus it is with true Christians. The world is Crucified to them, and they to the world.

SECT. X.

IV. I Am next to give you the Reasons of the Necessity of this Crucifixion, the most of which also, for brevity sake, I shall reserve to the Application, and at present only lay down these two or three briefly.

1. The world is every carnal mans *Idol*, and God cannot endure Idolatry : To see his creature set up in his stead, and rob him of his Esteem and Interest, and be loved, honoured and served before him : and to see such contemptible things be taken as Gods, while God himself stands by neglected, he will not, he cannot endure this, Either Grace shall take down the Idol, or

Judgement

Judgement and Hell shall plague the Idolator, for he hath Resolved that he will not give his glory to another, *Isa.* 42. 8. & 48. 11. All sin is hateful to God, and none but the cleansed perfect soul shall stand before him, in the presence of his glory; nor any in whom iniquity hath dominion shall stand accepted in the presence of his Grace: But yet no particular sin is so hateful to him as Idolatry is. For this is not only a trespassing against his Laws, but a disclaiming or rejecting his very Soveraignty it self. To give a Prince unreverent language, and to break his Laws, is punishable; but to pull him out of his throne, and set up a scullion in it, and give him the honour and obedience of a King, this is another kind of matter, and much more intollerable. The first Commandment is not like the rest, which require only obedience to particular Laws in a particular action; but it establisheth the very Relations of Soveraign and Subject, and requires a constant acknowledgment of these relations, and makes it high Treason against the God of heaven in any that shall violate that command. Every Crime is not Treason: Its one thing to miscarry in a particular case, and another thing to have other Gods before and besides the Lord, the only God. Now this is the sin of every worldling: He hath taken down God from the throne in his own soul, and set up the flesh and the world in his stead: These he valueth, and magnifieth, and delighteth in: These have his very heart, while God that made it and redeemed him, is set light by. And do you think that this is a sin to be endured? It is a more horrid thing to wish that God were not God, then to wish that Heaven and Earth were destroyed or turned again to Nothing. He that would kill a man deserveth death; What then deserveth he that would destroy all the world? that would pull the Sun out of the firmament, or set all the world on fire, if it were in his power? Yet is not all this so bad as to wish that God should lose his God-head: And what less doth that man do that would have his prerogative given to the creature? and so would have the creature to be God? If God be not the chief Good, he is not God. And if he be not chiefly to be esteemed and loved, he is not the chief Good. What then doth that man do, but deny God to be God, that denyeth him his highest esteem and love? And certainly he that giveth it to any creature, denyeth it to God. For there can be but

one Chief, and but one God. They take him down therefore as much as in them lyeth, that ſet up another. So alſo, if God be not the Soveraign Ruler of all, he is not God. And there can be but one Soveraign. What leſs then do they do, that deny him his ſoveraignty, then deny him to be God. And he that maketh the fleſh or world his ſoveraign, denyeth God to be his ſoveraign; becauſe there can be but one, eſpecially ſeeing alſo that their commands are contrary. I beſeech you therefore Sirs be not ſo unwiſe as to think that this Mortification or Crucifying of the world, is only the perfection, or higher pitch of ſome Believers, and not the common ſtate of all. Do not imagine that your ſelves, or any other can be true Chriſtians without it. You may as well think that that man ſhould be ſaved that is a flat Atheiſt, and denyeth God, and renounceth him, as that a worldling ſhould be ſaved: And he that is not dead to the world, is a worldling. If any one piece of Reformation be eſſential to a true Chriſtian, it is this. It is as poſſible for a Turk, or an Infidel to be ſaved, as one that is not dead to the world; Yea the caſe of theſe is more deſperate, if more can be: for they have not the like means of information (ordinarily) as our worldly Profeſſors have: what can any Perſecutor or Idolater do more, then ſet againſt God, and ſet up his enemies? And ſo doth every worldling, while he denyeth God his eſteem and chiefeſt Love, and giveth it to the pleaſures and profits of this life. I beſeech you be not ſo weak as to dream, that God is nothing but a bare name or title, or that you deny not God, if you refuſe not to call him God; or that none are Atheiſts that ſpeak God fair, and give him all his titles. Or that none are impious that give him good words. It is the thing, and not the bare words, the deſcription of God (ſuch as we are capable of) and not bare names, that we muſt enquire of. If you will call your Prince by all his Royal Titles, but will ſet another in the throne, and give him the rule over you, and obey him alone, which of theſe is it that you take indeed for your Prince? [*If I be a Father, ſaith God, where is mine honour? If I be a Maſter, where is my fear?*] Mal. 1.6. Many [*profeſs that they know God, that in works deny him, being abominable and diſobedient*] Tit. 1.16. God is not taken indeed for your God, if he be not taken for your chief Good and Happineſs, and have not the chief of your deſire and Love;

Love; and if he be not taken for your abſolute Soveraign, and have not the ſubjection and obedience of your ſouls. You may eaſily ſee then, that it is not meet, it is not poſſible that an unmortified perſon, or a worldling can be ſaved. For if they ſhall be ſaved that would have God to be no God, then no man ſhould be damned; for there cannot be a worſer man then theſe. Nay, if he be not God, how ſhould he ſave them, or how ſhould he make them happy, if he be not their chiefeſt Good?

If God ſhould ceaſe to be God, the world and all things would ceaſe to be. For if the firſt cauſe ceaſe, the effects muſt all ceaſe. And if the ultimate end ceaſe, the means and all uſe of means muſt ceaſe. And as the ceſſation of God as the firſt efficient, would deſtroy all Natural Being, ſo the ceſſation of God as the ultimate end, would deſtroy all Moral Good whatſoever. Other ſins deſtroy ſome part or branch of Moral Good; but the ſin of Idolatry, the violation of the firſt Commandment, the taking to our ſelves ſome other God, this doth at once ſubvert all goodneſs, and deſtroy the very being of morality it ſelf.

Sirs, I am afraid many, yea moſt among us, have not well conſidered the nature of worldly mindedneſs, or the greatneſs of the ſin of valuing and loving the Creature before God. If they did, it would not be a ſin of ſo good repute among us, but would have contracted more *odium* before this time, then it hath done. There are many ſins far ſmaller then this that men are ſhamed for, and that men are hanged for. But we muſt not judge by outward appearances, nor make the judgement of the ſinner himſelf to be the rule by which to diſcern the greatneſs or ſmalneſs of the ſin. *A worldling, a fleſhly minded man, an unmortified man, that is not dead to the world*; all theſe are terms that are proper to men in a ſtate of damnation, under the curſe and wrath of God, and are equipollent terms, with [*a Childe of the Devil.*] Oh how the Devil hath deluded multitudes, by making them think that this mortification is ſome higher pitch of grace then ordinary, but not eſſential to the life of grace it ſelf; and therefore that a man may be ſaved without it: when they may as well think to be ſaved, if they defie the God of heaven, if they deſpiſe the Lord that bought them, and if they renounce ſalvation it ſelf, for indeed ſo they do. It muſt needs be that God muſt look firſt and chiefl, to his

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own intereſt, in all his works, even in the collation of his freeſt grace. And therefore he will be glorified in all his Saints, and no man ſhall have ſalvation dividedly from his honour. He doth not bring men to heaven to hate and contemn him, but to love and praiſe him; and he will fit them for that work before they come thither, and make them love and praiſe him initially on earth, before they come to do it in heaven. And therefore he will make them contemn all thoſe things that ſtand in competition with him, and hate all that ſtands againſt him.

SECT. XI.

I Have ſhewed the neceſſity of crucifying the world, as from Gods intereſt, which the world doth contradict; I ſhall next ſhew it you from your own intereſt. And in theſe conjunct conſiderations it will appear. 1. The world is not your happineſs. 2. The world is occaſionally through the corruption of our nature, a great enemy to your happineſs. 3. God only is your happineſs. 4. God is not fully to be enjoyed in this world. 5. It is by knowing, loving and delighting in him as God, that he is to be enjoyed to make us happy. 6. As therefore it is impoſsible to have two ultimate ends, two chief goods, and to enjoy them both, ſo is it impoſsible, that God and the world ſhould both have our chiefeſt eſtimation and affection. All this ſet together doth demonſtrate the neceſsity of being crucified to the world, unleſs we will renounce our own felicity.

1. For the firſt Propoſition; that the world is not your Happineſs; I think all your tongues will readily confeſs it, I would your hearts would do ſo too. Do you think that God doth envy you your happineſs, or that he would take the world from you, becauſe he eſteemeth it too good for you? No, it is becauſe he pittieth your ſelf-deceit: when he ſeeth you take that for your happineſs that is not; and becauſe he hath far better things to beſtow. If the world were as good for you as you take it to be, and had that in it to ſatisfie you, as you imagine it to have, you might keep it, and much good might it do you; for God would not be about to take it from you. He that made you to be Happy, doth not grudge you that which ſhould procure it.

Doubt-

Doubtleſs if he did not ſee that it is vanity, and that you have made a wrong choice, and do miſtake your mark, he would never trouble you in a worldly courſe, nor call you off. But it is becauſe he ſeeth your folly and deceit, and wiſheth you much better. Wo to you that ever you were born, if you have no better Happineſs then the world can afford you. Is it not Neceſſary then that you diſcern your errour, and be brought into your right way, and ſpend not your time and pains for nothing? If God ſhould let you alone to catch at this ſhadow, and play your ſelves with worldly toyes, till the time of grace were paſt; and then let you ſee that you were befooled, when it is too late; you would then be left to a fruitleſs repentance, and to the ſenſe of that unhappineſs which you choſe to your ſelves.

2. And that the world is an enemy to your Happineſs, may appear two waies. Firſt in that it deceitfully pretendeth to be your Happineſs, when it is not; and ſo would turn away your hearts from that which is. Secondly, in that by allurements or diſcouragements, it is alwaies hindring you in the way to life, and is a ſnare to you continually in all that you do. And is it not Neceſſary to your ſalvation that you be delivered from the enemies of your ſalvation? and freed from ſuch perilous ſnares? Can you conquer, while you are conquered? And if the world be not Crucified to you, it doth conquer you: For its victory is upon your will and affections. And if it conquer you, it will condemn you. To be ſervants to the world is to be ſervants to ſin. And the ſervants of ſin are free from righteouſneſs, *Rom.* 6. 20. and free from Chriſt, and free from ſalvation. A miſerable freedom!

3. The following Propoſitions I ſhall ſpeak of together. That God only is our happineſs and Chief Good, I need not prove to any that indeed believeth him to be God. That ſalvation conſiſteth in the fruition of this Happineſs is paſt doubt. And as ſure is it that God is not fully enjoyed in this world; much leſs in the creature, when it is loved for it ſelf, and not eſteemed as a Means to him. All that believe a life after this, do ſure believe that *there* is our felicity. And laſtly, that the ſoul doth enjoy its own felicity, by Knowing, and Loving, and Delighting in its object, is alſo paſt doubt. So that you may ſee that a worldly ſtate of mind, is in it ſelf inconſiſtent with a ſtate of ſalvation.

To be saved is to have the blessed vision of God, and to Love him and Delight in him perfectly to everlasting. And can you do this, when you love and delight in the world above him, or in opposition to him? Would you have God to save you, and yet not to take off your affections from the world to himself? That were to save you, and not to save you; to feed you by that which is not food; to comfort you by that which cannot comfort; If a worldling would be saved, and not be mortified, either he speaks he knows not what, but plain non-sense or contradiction, or else he meaneth one of these two things: Either that he would have an Heaven of worldly Riches, or Honours, or fleshly Pleasures; (there is no such to be had.) Or else, that he would have the world as long as he can, and have heaven when he can keep the world no longer, and so would have the world Crucified to him, when there is no such world, or when he is taken from it. But, as, 1. No man can truly desire future Grace and Holiness, that doth not desire it at the present, this being rather an unwilling submission to it as a tolerable Evil, then a true desire of it as a certain Good. So 2. God hath determined that this life only shall be the Way, and that the End: Here only must we use the means; and there must we partake of the success of our Endeavours. You may better expect that God should give you a Crop at harvest, who refused to plow and sow your Land, or that your children should be men, before they are born, then that he should be your Happiness in the life to come, if you finally reject him in this life, and choose to your selves a secular happiness. Such as you now make choice of, such and no other shall you have. Heaven and Earth were set before you. You knew that earthly happiness was short: If yet you would choose it, think not to have heaven too: For if you do, you will prove deceived at the last.

SECT.

SECT. XIV.

The Uses.

BEloved Hearers, I suppose you will give me leave to take it for granted, that you are all the rational creatures of God, made subject to him, and capable of enjoying him, and such as must be happy or miserable for ever: as also that you are all unwilling to be miserable, and willing to be happy; and that this life is the time for the use of those means on which your everlasting life dependeth; and that Judgement will turn the scales at last, as Grace or Sin shall turn them now. I hope also that I may suppose that you are agreed that Christianity is the only way to happiness, and consequently that you are all professed Christians. And one would think that where men are so far satisfied of the *End* and of the *Way*, we might conceive great hopes of their sincerity and salvation. But when we see that mens lives do nullifie their professions, and that while they look towards God, they row towards the world, and while they Hope for Heaven, their daily travel is towards Hell, and while they plead for Christ, they work against him, our Hopes of them are turned to necessary lamentation. But how comes this to pass that reasonable men, yea men reputed wise and learned, yea many that seem Religious to others and to themselves, should be so shamefully over-seen, in a matter that so concerneth their everlasting state? As far as I am able to discover, the causes of this Calamity are these two.

1. One part of the Professed Christians of the world, understand not what Christianity is, and so profess but the empty name, when indeed the thing it self which is in their conception, and which they mean in that profession, is nothing like to true Christianity.

2. The other part of miscarrying professors, though they do conceive of the Christian Religion as it is, yet not with an apprehension intensively answerable to the thing which they apprehend: Though their conceptions of the Christian verities have a morall Truth in them, it being not false but True which they

conceive; yet there is no *firmneſs* and *ſolidity* in the Act, and ſo they do not *effectually* apprehended them. Nothing more eaſie, more common, and more dangerous, then to make a Religion either of Names and Words, which he that uſeth doth not underſtand; or of meer ſpeculations and ſuperficial conceits; which never became *practical, habituate*, and *predominant*; nor were the *ſerious*, *effectual* apprehenſions of the man. A right Object, and a ſincere and ſerious Act, do eſſentially conſtitute the Chriſtians faith. If either be wanting, it is not that faith, whatever it may pretend to be. Nothing but the Goſpel objects will ſuffice to a mans ſalvation, were it never ſo firmly apprehended. And nothing but a firm and ſerious Belief of thoſe objects, will make them effectuall, or ſaving to the Believer: Were we able to cure the two fore-mentioned defects, and to help you all to theſe two requiſites, we ſhould make no queſtion but you would all be ſaved. We cannot expect that men ſhould let go their ſenſual delights, till they hear of ſomewhat better to be had for them, and till they firmly and heartily give credit to the report.

And becauſe the matter before us in my Text, is fitted to both theſe needfull works, and containeth thoſe very truths which muſt rectifie you in both theſe points, I ſhall draw them forth, and diſtinctly apply them hereunto.

Uſe 1.

AND in the firſt place, you are here *informed*, that *the Croſs of Chriſt, is the Crucifier of the world.* Which containeth in it theſe two parts, which make up the point. 1. That this is the uſe of the Croſs, and one great end of the Doctrine of Chriſtianity, to Crucifie the world to us, and us to the world. 2. That where the Croſs of Chriſt and his Doctrine are effectuall, this work is alwaies actually done: In all true Chriſtians the world is thus crucified.

O that theſe truths were as plainly or truly tranſcribed upon your hearts, as they are plainly and truly contained in my Text!

1. For the firſt; that *This is the End of Chriſt Crucified, and*

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of his Doctrine, I shall briefly shew, 1. The Necessity of this Information. And 2. the certain Truth of it.

1. Both the *Commonness* and the *Dangerousness* of erring in this point, do shew the *Necessity* of this Information. It is not only the contemners of Religion, but also too many that go among us for very godly men, that know not where their happiness lyeth, nor what the Christian Religion is. Almost all the apprehensions which they have of Happiness, are sensual; as if it were but a freedom from sensible punishments, and the possession of some delights of which they have meerly sensual conceits. And so they think of Christ as one that came to free them from such punishments, and help them to such an happiness as this. And as for the true knowledge and fruition of God, in Love and Heavenly delights, they look upon these either as insignificant means, or as certain appurtenances and fruits of Religion, which we ought to have, but may possibly be without, though we be true Believers. A confidence that Christ hath freed them from torments, and made them righteous by imputation of his obedience unto them, they take to be all that is essentiall to their Christianity. And the rest they call by the name of *Good Works*; which if it be not with them a term of as low importance, as the name of [*Works*] alone, or [*Works of the Law*] is taken to be in *Paul's* Epistles, yet at least they take it for that which doth not constitute their Religion. So that true Sanctification is either not understood or taken to be of less Necessity then it is. A man that makes a great deal of talk and stir about Religion, and is zealous for his opinions and pious compliments, goes currant with many for a true Believer, though the Intereſt of his flesh and of the world be as near and dear to him in this way of Religiousness, as other mens is to them in a way of more open professed sensuality.

And is it possible for a man to be a Christian indeed, that so far mistaketh the very Nature and Ends of Christianity it self? It is not possible. By what is said already, and will be by and by, it is evident that this is a damning errour, for any man to feign a Christianity to himself that excludeth Mortification, or is separable from it, in a capable subject. When men look at a predominant fleshly intereſt, or worldly mind, as they do at some particular sin, consistent with true faith: I say, this is an errour

about the very Eſſence of Chriſtianity, and which hazards their ſalvation.

2. And that it is the end of the Croſs of Chriſt, and his Doctrine, to Crucifie the world to us, and ſanctifie us to God, I have already manifeſted in part, and ſhall now further manifeſt.

1. It is the end of Chriſt, and his Croſs and Doctrine, to recover Gods Intereſt in the ſouls of men: But it is by mortification, as a part of true ſanctification, that Gods Intereſt in mens ſouls is recovered. Therefore, &c. As God could have no lower ultimate end then himſelf in our Creation, ſo neither in our Redemption. Chriſt himſelf as Mediator, is but a *Means* to God who is our *End*; he is the *way* to the Father, *and no man cometh to the Father but by him*, Joh. 14.6. He is the Truth that revealeth the Father, and the Sun of the world *which enlighteneth every man that cometh into the world*, Joh 1.9. revealing to us both the *End* and *Means*; That as there is no light in the earth, but what is communicated by the Sun, which enlighteneth ſome by the Moon at midnight, and ſome by its direct approaching light, at the break of day, before they ſee the Sun it ſelf, and others by its glorious rays when it is riſen, and viſible to them, and hath alſo in it ſelf an objective ſufficiency to enlighten thoſe that ſhut their eyes, or want eye-ſight by which they ſhould receive it: Even ſo is Chriſt the Sun of the Redeemed World, which actually affordeth all that Light to all which they do poſſeſs; even ſome (to all that have the uſe of Reaſon) which hath a tendency to recovery; and he hath an Objective ſufficiency to the ſaving illumination of thoſe that through their own fault are never ſo illuminated. The *pure Godhead* is the *Beatifical Light* to be *enjoyed for felicity*. The *Mediator* is the *Mediate Light*, to ſhew us the way to God. And in theſe two conſiſteth Life Eternal; to Know God the Beginning and End, who himſelf hath no Beginning or End; and to know Jeſus Chriſt whom he hath ſent, to recall us to himſelf, *Joh.* 17.3. Whether he that is now to us *Mediator acquiſitionis*, will alſo hereafter be *Mediator fruitionis*, and whether the glorified do only ſee the Godhead in the glaſs of the glorified body of Chriſt, and of the moſt glorious effects which then they ſhall partake of, or alſo ſhall immediatly behold it in it ſelf, and ſee Gods eſſence, face to face, I ſhall not

preſume

preſume to determine, while Scripture ſeems ſo ſilent, and learned conjectures are ſo much at odds. But as he is the Redeeming, reſtoring Mediator, it is that we ſpeak all this while of Chriſt: And ſo his Office is to recover Gods Intereſt in the ſouls of men.

Now his Intereſt lyeth in our Eſtimation, and our Love; And theſe the world hath diſpoſſeſt him of. It is therefore the work of Chriſt to pull down this Idol, and ſet up God in the throne of the ſoul. And therefore though faith be the principal *Mediant*, *uſing* Grace; yet Love is the moſt principal *finall*, *enjoying* grace; and more excellent then faith, as the end, or that act which is next the end is more excellent then the means.

2. It is the End of Chriſt, his Croſs and Doctrine, to *Heal us*, and to *ſave us*: to *Heal us* of our ſin, and to *ſave us from it*, and its deſtroying fruits. But by ſanctification, and ſo by mortification, doth Chriſt thus Heal and Save us. If health be worth nothing, the Phyſician and all his Phyſick is worth nothing. The Health of the ſoul objectively is God, and formally is its Holineſs, or perfect Diſpoſedneſs, and Devotedneſs to God, of which anon. Theſe therefore doth Chriſt come to reſtore: And therefore he comes to call us off the Creature, and bring our affections back to God.

3. It is the End of Chriſt, his Croſs and Doctrine, to conquer *Satan* and deſtroy his works, and with him, the reſt of the enemies of God, and of our ſalvation: But the world is one of theſe enemies, and the Means by which the Devil doth prevail; therefore it is Chriſts End to overcome the World, and caſt it out of the hearts of men, *Luk.*11.22. *Joh.*16.33. 1 *Joh.*3.5,8. *He was manifeſted to this end, to take away our ſins, and deſtroy the works of the Devil:* And therefore he cauſeth his followers to overcome him, 1 *Joh.*2.13,14. And herewithal obſerve, that it is eſſential to the *Relation* to reſpect the *End*; to the *Phyſitian*, that he be for the *health* of the Patient: and to Chriſt the Redeemer, that he be the Saviour of his People from their ſins, and the Reſtorer of their ſouls to the Love of God: So that Chriſt is denyed and made no Chriſt, where Mortification, and Sanctification are denied: He is not believed in as Chriſt, where he is not believed in for theſe Ends. And therefore he that cometh not with this intent to Chriſt, that he may reſtore the Image of God upon him, and bring him off from the Creature unto God, that he may live

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to him, doth not come to Christ as Christ, and is not indeed a true Christian.

The Doctrine of Christ doth lead us from the world, in these several parts of it, and by these steps (How the Cross doth it, I shewed before.) 1. It declareth to us what God is, and what man is: and so that God is our absolute Owner, and Governour: and that he is the only Primitive, simply, necessary being; and that man was made by him, and therefore for him, and disposed to him. 2. It declareth to us that the state of our integrity consisted in this closure of the soul with God. 3. It sheweth us that our felicity consisteth in his Love, and in the fruition of him by a mutual complacency. 4. It sheweth us that our first sin was by turning from him to Carnal self and to the world. 5. And that this is our lost estate wherein both sin and misery are conjunct, to Adhere to *self* and *Creatures* and to depart from God. 6. It sheweth us what Christ hath done and suffered, to Reconcile God to us, and open us a way of admission into his presence, and how far God is Reconciled to us; and thus Revealeth him in the face of a Mediator as Amiable to our souls, that so we might be capable of loving him, and closing with him again. For if he had remained in his wrath, he would have been the object of our hatred, or meer terrour at least, and not of our Love. And no man can *Love him* that is not presented to him, and apprehended by him as Lovely, that is, as Good. For it is impossible that there should be an act without its proper object. Nothing but appearing Good is Loved. If a lost condemned sinner have no hope given him of Gods Reconciliation or his willingness to receive him to mercy, it is (*ex parte objecti*) an impossible thing that the mind of that sinner should be reconciled to God. And therefore the Gospel publisheth Gods Reconcilation to sinners (*viz.* his universal Conditional Reconciliation) before it beseech them to be reconciled to God, 2 *Cor.* 5. 19, 20. And before they believe, we cannot give any one man the least assurance that God is any more reconciled to him, then to others that are unconverted, or that he is any willinger to Receive him, then others.

This therefore is the great observable means whereby Christ by his Gospel recovereth the Heart of a sinner unto God, even by turning the frowning countenance of God, by which he deterred

terred the guilty into a more Lovely face, as being Reconcilable, and Conditionally Reconciled to the world through Chriſt, and ſo become to all the ſinful ſons of *Adam*, a fit object to attract their Love, and draw off their hearts from the deceiving world, to which they were revolted: and as being actually reconciled to all true Believers, and thereby become a yet more powerful attractive of their Love. 7. It doth alſo more fully reveal the face of God, the object of our Love, and the tranſcendent Glory that in him we ſhall enjoy. 8. And it diſgraceth the creatures which have diverted our Affections; that we may be taken off our falſe eſtimation of them. 9. It earneſtly perſwadeth and ſolliciteth us to obey, and calls on us to turn from the world to God. 10. It backeth theſe perſwaſions with terrible threatnings, if we do not forſake the creature and return. 11. It preſcribeth to us the ſtanding Ordinances and Means by which this work may be further carryed on. 12. And laſtly it directeth us to the *right uſe* of the creatures, inſtead of that carnal enjoying of them that would undo us. By all theſe means, (which time doth permit me but briefly to mention) the Goſpel of Chriſt doth tend to Crucifie the world to us, and to recover our hearts to the Chieſeſt Good.

And beſides all this which the Croſs and the Doctrine of Chriſt do to this End, that you may yet fullyer perceive how much it is the End of Chriſts very office, and the execution thereof, let me add theſe two things. 1. That it is the End of Chriſts providential diſpenſations. 2. And the work which he ſendeth the Holy Ghoſt to perform upon the ſouls of his Elect.

1. As the Mercies of God are purpoſely given us to lead up our hearts to him that gave them: So when we carnally abuſe them, and adhere unto the creature, it is the ſpecial uſe of Affliction to take us off. If the rod have a voice, it ſpeaks this as plain as any thing whatſoever; and if it reprehend us for any ſin, it is for our overvaluing and adhering to the creature. The wounds that Chriſt giveth us, are not to kill us, but to ſeparate us from the world, that hath ſeparated us from God.

2. And that this is the very office or undertaken work of the Holy Ghoſt, is paſt all controverſie: His work is to ſanctifie us; and that is by taking us off the creature, to bring us to be heartily Devoted unto God. Sanctification is nothing elſe, but our

ſeparation from the creature to God, in Reſolution, Affection, Profeſſion and Action. So that in what meaſure ſoever a man hath the Spirit, in that meaſure is he ſanctified: and in what meaſure he is ſanctified, in that ſame meaſure is he crucified to the world: For that is the one half of his Sanctification, or it is his Sanctification denominated from the *terminus à quo*; as many Texts of Scripture do manifeſt.

By this time I hope it is plain to you, that Mortification is of the very being of Chriſtianity, and not any ſeparable adjunct of it, and that if you profeſs not to be Dead to the world, you do not ſo much as profeſs your ſelves Chriſtians.

SECT. XIII.

1. AND as you ſee that the Chriſtian Doctrine teacheth this: So 2. It is thence clear without any more ado, that wherever the Croſs and Doctrine of Chriſt are effectuall, the world is Crucified to that man, and he to the world. There are ſome great Duties which a man may poſſibly be ſaved, though he omit them, in ſome caſes: but this is none ſuch. It is a wonder to ſee the ſecurity of worldlings, how eaſily they bear up a confidence of their ſincerity, under this ſin which is as inconſiſtent with ſincerity as Infidelity it ſelf is! If they ſee a man live in common Drunkenneſs, or Adultry, or Swearing, they take him for a prophane and miſerable wretch; and good reaſon for it: When in the mean time they paſs no ſuch ſentence on themſelves, who may deſerve it as much as the worſt of theſe. It is one notable cheat among the Papiſts, that occaſions the ruine of many a ſoul, that they make a Religious mortified life, to be a work of ſupererrogation, and thoſe that profeſs it, (and ſome of their own inventions with it, which turn it into ſin) they Cloyſter up from the reſt of the world, and theſe they call *Religious people*, and ſome few even of theſe that are either more devout or ſuperſtitious then the reſt, they call *Saints*. So rare a thing is the appearance of *Religiouſneſs* and *Sanctity* among them, that it muſt be incloſed in Societies, not only ſeparated from the world, as the Church is, but ſeparated as it were out of the Church it ſelf. And yet the common people are kept in hope

of

of ſalvation in their way. By which means they are commonly brought to imagine that it is not abſolutely neceſſary to ſalvation to be a Religious man, or a Saint, or one that doth really renounce and crucifie the world; but that theſe things belong to certain Orders of Monks and Fryers, and that it is enough for other men to honour theſe devout and mortified Saints, and to crave their Prayers, and do ſome lower and eaſier things. And indeed their vows of Chaſtity, and ſeparation, and unprofitableneſs, and other Inventions of their own, they may well conceive unneceſſary to others, being noxious to themſelves. But they will one day finde that none but *Religious* men and *Saints* ſhall be ſaved, and that every true Member of Chriſt is dead to the world, and not only Monks, or Votaries, or ſuch like. And a Conceit too like to this of the Papiſts, is in the minds of many of our Auditors. They think indeed that thoſe are the beſt men that are reſolved contemners of all the Riches, and Honours, and Pleaſures of the world; but they think of them as the Papiſts do of their votaries; as People of a higher pitch of Sanctity then the reſt, but think not that it is eſſential to Sanctity, and to true Chriſtianity it ſelf. They confeſs they ſhould be all contemners of the world; but, God forbid, ſay they, that none but ſuch ſhould be ſaved! But, I tell you, God hath forbidden already by his Laws, and God will forbid hereafter by his ſentence and execution, that any other but ſuch ſhould be ſaved. Do you think in good ſadneſs that any man can be ſaved that is not truly dead to the world, and doth not deſpiſe it in compariſon of God, and the great things of Everlaſting Life? Let me ſatisfie you of the contrary here once for all, and I pray you ſee that your fleſh provoke you not to mutter forth ſuch unreaſonable ſelf-deluſions any more, 1 *Joh.*2.15. [*Love not the world, neither the things that are in the world: If any man love the world, the love of the Father is not in him*] what can be ſpoken more plainly, or to a worldly minded man more terribly? 1 *Joh.*5.4. [*For whatſoevtr is born of God, overcometh the World; and this is the victory that overcometh the World, even our Faith.*] Jam.4.4. [*Know ye not that the Friendſhip of the world is enmity with God? Whoever therefore will be a friend of the world, is the enemy of God.*] Will not all this ſerve to convince you of this truth? *Rom.*8.5,6,7,13. [*For they that are after the fleſh do minde the things of the fleſh, but they that are*

after the Spirit the things of the Spirit: For to be carnally minded is death, but to be spiritually minded is life and peace: Because the carnal minde is enmity against God; for it is not subject to the Law of God, neither indeed can be: For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortifie the deeds of the body ye shall live.] Joh.3.6. [*That which is born of the flesh is flesh, and that which is born of the Spirit, is Spirit.*] Gal.5.16,17. & 6.8. [*Walk in the Spirit, and ye shall not fulfil the lusts of the flesh: For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.*] [*He that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the spirit reap life everlasting.*] Col.3.1,2,3. [*If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God: When Christ who is our life shall appear, then shall ye also appear with him in glory: Mortifie therefore your members which are upon the earth.*] Matth. 6.19, 20,21,24. [*Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. No man can serve two Masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other: Ye cannot serve God and Mammon.*] Matth.10.38, 39. [*He that taketh not his cross and followeth after me, is not worthy of me: He that findeth his life shall lose it, and he that loseth his life for my sake shall finde it.*] Mat.16.24. [*If any man will come after me, let him deny himself, and take up his cross and follow me.*] Luk.14.26,27. [*If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple.*] Verse 33. [*Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*] Heb.11.13, 14, 15. and to the end. But I will cite no more. Here is enough to convince you, or condemn you. If any thing at all be plain in Scripture, this is plain, that every true Christian is dead

dead to the world, and looks on the world as a crucified thing, and that God, and the life of glory which he hath promiſed, have the Ruling and chiefeſt intereſt in their ſouls. Believe it Sirs, this is not a work of ſupererrogation, nor ſuch as only tendeth to the perfecting of a Chriſtian, but ſuch as is of the eſſence of Chriſtianity, and without which there is not the leaſt hope of ſalvation.

SECT. XIV.

Uſe 2. BY all that hath been ſaid, you may perceive what it is to be a Chriſtian indeed, and that true Chriſtianity doth ſet men at a further diſtance from the world, then carnal ſelf-deceiving Profeſſors do imagine. You ſee that God and the world are enemies; not God and the world as his *Creature*, but as his *Competitor* for your hearts, and as the ſeducer of your underſtandings, and the oppoſer of his intereſt, and the fuel and food of a fleſhly minde, and that which would pretend to a Being or Goodneſs ſeparated from God, or to be deſirable for it ſelf, having laid by the relation of a *means* to God. To be a Friend to the world in any of theſe reſpects, is to be an enemy to God. And God will not ſave his enemies, while enemies. An enmity to God, is an enmity to our ſalvation: for our ſalvation is in him alone. If then you have but awakened conſciences, if the true love of your ſelves be ſtirring in you, and if you have but the free uſe of common reaſon, I date ſay you do by this time perceive, that it cloſely concerneth you preſently to look about you, and to try whether you are crucified to the world or not. Seeing my preſent buſineſs is, for the ſecuring of your Everlaſting Peace, and the healing of your ſouls, of that which would deprive you of it; let me intreate you all in the fear of God to give me your aſſiſtance, and to go along with me in the work; for what can a Preacher do for you, if you will do nothing for your ſelves? How can we convert, or heal, or ſave you, without you? I do foreſee your appearance before the Lord; a jealous God; that will not endure that any Creature ſhould be ſweeter and more amiable to you then himſelf. I do foreſee the condemnation that all ſuch muſt undergo, and the remedileſs cer-

tain misery that they are ne[illegible] I know there is no way that the wit of man or Angels can deviſe, to prevent the damnation of ſuch a ſoul, but by Crucifying the fleſh and world by the Croſs of Chriſt, and dethroning theſe Idols, and ſubmitting ſincerely to God their Happineſs. This cannot be done while you are ſtrangers to your ſelves, and will not look into your own hearts, and ſee what abominable work is there, that you may be moved to return with ſhame and ſorrow for that which hath been formerly your glory and your joy. O do not keep out the light of Conviction, that you may keep up your Idols in the dark: Your ſin is never the leſs becauſe you wilfully keep it out of ſight: and your danger is never the leſs for being unknown! If you will ſin in darkneſs, you ſhall ſuffer in darkneſs: As you have a fire of fleſhly and worldly luſts within you, which abhors the light of ſaving truth; ſo God hath a fire of perpetual torment for you, which is as far from the conſolatory light of his countenance. As the fire of concupiſcence is dark, ſo is the tormenting fire dark. If you hate the converting light becauſe your deeds are evil, and will not by this light be made manifeſt to your ſelves, *John* 3. 19, 20, 21. this will be your condemnation, and by this will you deprive your ſelves of the Glorifying light. If you love Darkneſs, who can you blame but your ſelves, if you be caſt into outer darkneſs: And if you hate light, you cannot reaſonably expect to be partakers of the inheritance of the Saints in Light, *Col.* 1. 13.

What ſay you then, Beloved Hearers, are you willing to know your hearts, or not? Whether you are dead to the world and the world to you? Me thinks you ſhould be willing; when you ſee the Queſtion is as great, as Whether you are Chriſtians indeed or not? and as great, as Whether you are in a ſtate of ſalvation or not? Me thinks you that naturally love knowledge, and would be at ſome pains to know all thats about you in the world, ſhould not be unwilling to know your ſelves, and ſpecially, ſo great a matter by your ſelves, as Whether you are the heirs of ſalvation or damnation? for in the iſſue it is no leſs. Eſpecially when your diſeaſe is ſuch as muſt be cured by the Light, if ever it *be* cured. You cannot lament your worldlineſs and ſenſuality, you cannot lament your diſaffectedneſs to God, and intolerable neglects of him, till you find them out. You cannot betake

betake you to Chriſt for the pardon of this ſin, till you have diſcovered it. A ſin unſeen, will never humble you and break your hearts, nor fit them for Chriſt to bind them up. If you ſee not that the world is yet *alive* in you, you will not apply the Croſs, for the crucifying of it, nor have recourſe to a Crucified Chriſt for that End. Moreover, it is the Nature of all ſin, and worldly vanities, to ſeem beſt in the dark, and baſeſt in the Light. As God and heavenly things ſeem beſt in the greateſt Light, and worſt in the Darkneſs. None do ſet light by God, and Grace, and Glory, but thoſe that know them not. And none do ſet much by worldly fleſhly things, but thoſe that know them not. As illumination brings in God into the ſoul, ſo doth it help to caſt out Satan and the world. When mens eyes are opened, and they are turned from darkneſs to light, they are preſently turned from the power of Satan unto God, *Acts* 26. 18. Theſe infernall worldly ſpirits cannot endure the Light: They walk not by day, but haunt them whom they captivate, in the night of ignorance: and if we do but come in upon them with Light, they are gone. It is the ſame Devil that is called, *The Prince of this world, and the Ruler of the darkneſs of this World, Eph.* 6. 12. and this power is *a power of darkneſs, Luke* 22. 53. and therefore as light immediatly expelleth darkneſs; ſo if you will admit the Light of Chriſt, it will deliver you from the power of darkneſs, *Col.* 1. 13. and cauſe you *to caſt off the works of darkneſs, Rom.* 13. 12. that is, your worldly fleſhly works.

For my part I have not acceſs to your hearts, unleſs grace perſwade you to open me the door. I cannot promiſe to Illuminate you, and go with you into the inmoſt rooms; but I ſhall ſtand at the door and hold you the Candle, by which you may ſee your ſelves what is within, if you will but conſent and take the pains of a through enquiry. I do therefore earneſtly intreate you, to ſet up a judicature in your ſelves, and by the Word which you have heard to try your ſtates, and let Conſcience be Judge, and do it ſpeedily, faithfully and effectually. By this means you may prevent a ſharper tryal. If you are afraid of Conſcience, how much more ſhould you be afraid of God? Will not his Judgement, think you, be more dreadful then your own? What madneſs is it to leave all to that terrible Judgement, rather then to Judge your ſelves for the preventing of it. Believe it, you

ſhall

ſhall be condemned, by your ſelves, or by God. Yea both by your ſelves and by God, unleſs your ſelf-condemnation be ſeconded by an effectual execution of the ſin which you condemn. Willing or unwilling, you muſt to the Barr either of Conſcience, or of God, or both. Come on then beloved Hearers; rouze up your ſleepy ſouls; and remember that your ſalvation is the thing in queſtion; and therefore put it not to a wilful hazard, and leave not looſe a matter of ſuch conſequence: But if you are men of common reaſon, if you do not hate your ſelves, and have not a reſolved plot to damn your ſelves, take time while you may have it, and aceept the light and help that is offered you, and ſpeedily and ſtrictly examine your own hearts, Whether they are Crucified and dead to the world, or not? Is it ſo, or is it not Sirs? Cannot you tell? If you know but what this mortification is, and know but your own hearts, no doubt but you may tell. And if you are ignorant of either of theſe, it is becauſe you are ſhamefully negligent, and have not much regarded the things that you ſhould know.

For thoſe that are willing to be acquainted with their ſtate, I ſhall beſides the foregoing diſcoveries, here give you a few more ſigns, by which you may diſcern whether you are crucified to the world. And I beſeech you do what you can in the tryal as we go, and make up the reſt at the next opportunity, when you come home, and follow it on till you come to a reſolution.

SECT. XV.

IT is not a perfect work of Mortification, that I ſhall now enquire after: For that no man on earth hath obtained: Nor is it any high degree, which only the ſtronger and better ſort of true Chriſtians do attain: For if I convince you that you want either of theſe, you will not much be humbled by the conviction. But it is the very leaſt and loweſt meaſure that is conſiſtent with ſincerity, and which is in all that are heirs of heaven: this is it that I ſhall now diſcover to you.

1. If you are ſincerely Crucified to the world, it is not carnal ſelf that is your *End*, but your ultimate *End* is God and Glory

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Can you but tell me what is the main Deſign of your Life? Whether it be for Earth or Heaven? Know this and you may reſolve the caſe. A worldling may ſpeak contemptuouſly of the world, and ſpeak moſt honourably of God and the Life to come: But ſpeculative knowledge and practical are frequently contradictory in the ſame man. Still it is this world that hath his chief Intentions, and is the End of his deſigns and life; and the world to come is regarded but as a reſerve, becauſe of their unavoidable ſeparation from this world. The main End of every upright Chriſtian, is to pleaſe and enjoy God: and the main End of all the reſt of the world is how to Pleaſe their carnal minds in the enjoyment of ſome earthly things. If you could but diſcern which of theſe is your chiefeſt End, you might diſcern whether it be Chriſt or the world that Liveth in you. For Chriſt liveth in you, when he is your End, and the world Liveth in you when it is your End.

But becauſe ſome are ſuch ſtrangers to themſelves, that they do not know their own *Ends*, the reſt of the ſigns ſhall be for the diſcovery of the former, that you may diſcern whether the world or God be your ultimate End.

1. *That which is your Principal End, is highlyeſt eſteemed by your Practicall judgement.* Not only by the ſpeculative, but by that which moveth and diſpoſeth of the man. Is God or the world, Heaven or earth, thus highlyeſt eſteemed by you? Let your Practiſe ſhew it.

2. *It is your Principal End, that hath the Principal Intereſt in you.* That can do moſt with you, and prevail moſt in a conteſt. Can God or the world do more with you? Which of them doth prevail, when an oppoſition doth ariſe? I ſpeak not of God in his efficiency; for ſo I know he can do what his liſt; and will do it whether you will or no; and will not ask your conſent to do it. But its God as your *End*, that I now ſpeak of; as he worketh Morally by your own conſent and upon your wills. Honours, and Profits, and Pleaſures are before you, and theſe would draw you to ſomething that he forbids: And God and Glory are propounded to you to take you off, & turn your hearts another way; which of theſe can do more with you? which is it that can nullifie the perſwaſions of the other?

3. *It is your Principal End, that hath the principal ruling and*

disposal of your whole life. You do purposely contrive the main part of your life in order to it: If you are indeed Christians, and God be your End, the main drift of your Life is a contrived Means for the obtaining of that End; that is, to Please God, and to enjoy him in everlasting glory. If you were such as you should be, you should have no other End at all, nor should you ever do one work, or receive or use one creature, or speak one word, or behold one object, but as a means to God, intending the pleasing and enjoying him in all: As a traveller should not go one step of his journey, but in order to his End. But while we are Imperfect in our Love, and other graces, this will not be: But yet the *main bent* and *drift* of our *Lives* must needs be for God and the Life to come; and thus it is with every true Believer; and you are none if it be not thus with you. I say it again, lest you should slightly pass it over, though you may through infirmity sometimes step out of the way, yet if God be your End and Happiness, that is, if he be your God, and you be Christians, the main *scope*, and *bent*, and *drift* of your lives is for to please God and enjoy him in glory. But if the main scope and drift of your life be for the flesh and the world, and God and Religion comes in but upon the by, you are then no better then unsanctified worldlings: Though you may do much in Religion, and be zealous about it, and seem the devoutest and most resolved professors in all the Countrey where you live, yet if all this be but in subordination to the flesh and the world, or if co-ordinate it have the smaller Interest in your hearts, and when you have done or suffered most for Christ, you will do and suffer more for the flesh and world, you are carnal wretches and no true Christians. O that you would let conscience do its office, and Judge you as we go along according to Evidence! It is not by one or two Actions that you can judge of your estate, but by the main scope, and bent, and drift of your life. What is your very heart set upon? What is your care, and your chief contrivances? Are they for Heaven or Earth? Speak out, and take the comfort of your sincerity if you are Christians: and if you are not, know it while there is remedy, and do not wilfully deceive your selves. Have you been so far illuminated by the Word and Spirit, as to see the Amiableness of the Lord by faith, and have you so firm a Belief of the Everlasting Glory, where we shall see his face immediately

mediately or more nearly, and praiſe him among his Angels for ever? I ſay, have you ſo firm a belief of this, that you are unfeignedly reſolved upon it as your Happineſs, that you take it for your Portion, and there have laid up your Hopes? Can you truly ſay, that God hath more of your Heart then all the world, and Heaven is dearer to your thoughts then earth? Can you ſay, that whatever you are tempted to on the by, that the main care, deſign and bent of your life is for God and the Glory to come; and that this is your daily Work and Buſineſs? If ſo, you are Chriſtians indeed: you have Crucified the world by the Croſs of Chriſt: The world is dead and down, where God raigneth and is exalted; and no where elſe. But if all this be clean contrary with you; and if the fleſh and the world have the prevalent Intereſt, and theſe cut out your work, and form your thoughts, and chooſe your imployments; if theſe chooſe the calling that you live upon, and the manner of managing it, and your very Religion, or ſet limits to it; if it be theſe that rule your tongue and hands, and they can make a cauſe ſeem good or bad to you, and that ſeemeth beſt which moſt conduceth to your fleſhly, worldly intereſts, and *that* ſeemeth worſt which deſtroyeth it or is againſt it; if God be loved and worſhipped but as a Neceſſary *Means* to your carnal Happineſs; or if he have but the ſecond place in your hearts, and the leavings of the fleſh and world, (be they never ſo much) and if your Religion and Endeavours for ſalvation, for pleaſing God, and for the inviſible Glory, be but on the by; and the fleſh and the world hath the main ſcope, and bent, and driſt of your life; flatter not your ſelves then, moſt certainly you are but carnal wretches and drudges of the world, and ſlaves to him that is ſtiled by Chriſt, the Prince of this world. Me thinks Sirs you might be able by this time to be ſomewhat acquainted with your own condition, and either to Condemn your ſelves as Worldlings and Carnall men, or to ſee Chriſt by his Spirit and Intereſt reigning in your ſouls, and give him the glory, and take to your ſelves the joy of your Sanctification. Can you tell me but what it is that you would have, if you had your wiſh? and what it is that is predominant in your heart? What! know you not your own minds, and thoughts, and deſires? Can you tell me what it is that is your very *Buſineſs* in the world? even the great Buſineſs that you live for, and that you ſtudy and

care and labour for? and what is the Design that you are daily carrying on? Know but this, and the Queſtion is reſolved. If you ſee any man at work, and ask him what he is doing, and why he doth it? it is like he is not ſo ſottiſh but he can tell. If you meet a man upon the way, and ask him, whether he is going? it is like he will not be ſo fooliſh, but he can tell you. He that hath no end, hath no way, and therefore is never in his way, nor out of it; nor will he care which way he goes, ſo he be going; and a circular motion is as good to him as a progreſſive. You are doing ſomewhat all; you are going ſomewhither every day: whither is it? and what is it for? Is it for heaven or earth? The Texts which I before cited to you, fully give you the ground of the tryal and Judgement that I am urging you upon. *Mat.*6.21. *Where your treaſure is, there will your hearts be alſo.* Mat.6.33. *Seek firſt the Kingdom of God, and its righteouſneſs, and all theſe things ſhall be added to you.*] Pſal.73.25. *Whom have I in heaven but thee, and there is none upon earth that I deſire beſides thee,*] Luk. 14.26. *If any man come to me, and hate not all, even his own life, he cannot be my Diſciple.*] So verſe 33. *He that forſaketh not all that he hath.*] But let us proceed yet a little further in the tryal.

4. As *that which is a mans End* (if ſatisfactory) *will content him when he can attain it, ſo Without it nothing will content him.* No man wil be content without that which is the Principal end of his life, though he may without ſome inferiour end. If God be your end, nothing elſe will content you: If you had all the honours and proſperity of the world, and this ſecured to you, it would not content you. Theſe are not the things that you live for, or that the predominant inclination of your ſouls are ſuted to, and therefore it is not theſe that will pleaſe you, and ſerve your turn. But if the world be your end, you could be content with it if you could get it. Let who will take the world to come, if the carnal wretch were but ſure of this, he would think himſelf a happy man, and could ſpare the other. He would not change his worldly happineſs for the hopes of that which he never ſaw, nor doth not firmly and heartily believe.

5. *It is a mans End that puts the eſtimate upon all things elſe.* All *other* things are counted Good or Evil, ſo far as they help to it, or hinder it: If Heaven be your End, you will account of all

all things as they reſpect that end—Thoſe will be the beſt Companions to you, and that the beſt calling and condition of Life, the beſt ſpeech, the beſt actions, the beſt way of diſpoſing what you have, what you think will moſt promote your Heavenly end: ſuffering will be better in your eye then proſperity, if it do but help you beſt to heaven. To give your money will ſeem better to you then to keep it, to loſe it then to gain it, when it apparently conduceth more to the pleaſing of God and your ſalvation. That will be the beſt Miniſtry and means that tendeth moſt to this: And ſo you will eſtimate all things elſe; for its moſt evident that it is the end that prizeth the means, according as they are ſuted to the attainment of that end.

But if fleſh-pleaſing and worldly proſperity be your end, that will ſeem the beſt calling to you, and that the beſt employment and courſe of life, which tends moſt to advance and pleaſe your fleſh: that will be the beſt company to them, and thoſe their moſt beloved friends that further this proſperity: that will ſeem the beſt way of diſpoſing of what they have, as to the main, what ever they may do on the by. Their practical judgement eſteemeth this moſt eligible.

6. *It is only a mans end, and the inſeparable neceſſary means thereto, that he can by no means ſpare.* Other things he can ſpare, and be without, but not without this. If God be your end, your heart is ſo upon him that you cannot be without him: you can be without honour, or riches, or life it ſelf, but not without God. But if the world be your end, then its clean contrary; and thats the thing that you cannot be without. Hence is it that men plead neceſſity of that which is their end, and the neceſſary means. One thing ſeems neceſſary to the Chriſtian: he muſt have God in and by Chriſt: I *muſt* uſe his means, ſaith he, I *muſt* avoid the contrary, *How ſhall I do this evil, and ſin againſt God?* But the carnal mans neceſſity is on the other ſide. I *muſt* raiſe my Family if I can; at leaſt I *muſt* keep my eſtate: I *muſt* not be undone: I *muſt* preſerve my name, my life.

7. *A man will hazard or part with any thing to ſecure, or attain his principal End.* Nothing can be too good, or too dear to purchaſe it: nothing can ſtand in competition with it. If God and glory be your End, away goes all that is inconſiſtent with it. You'l part with a right hand or eye, as thinking it better to have

Heaven with one, then Hell with both. You can part with houſe, and land, and country, becauſe you ſeek for a *City that hath foundations, whoſe builder and maker is God*, Heb.11.9,10. You can live as Strangers and Pilgrims on earth, and minde not to return to the world which you have renounced, *becauſe you deſire a better, even a Heavenly Countrey*, Heb.11.13,14,15.16. You will rather *chooſe to ſuffer afflictions with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon, eſteeming the very reproach of Chriſt greater riches then the treaſures of the* world, *becauſe you have reſpect to the recompence of the reward*, Heb.11.24,25,26. The fear of man, even of the Princes of the earth will not prevail againſt your hopes, *becauſe you ſee him that is inviſible*, Heb.11.27. You can endure *to be made a gazing ſtock, by reproaches and afflictions, and become the Companions of them that are ſo uſed:* You cannot only part with your ſubſtance when God calls for it, but even *take joyfully the ſpoiling of your goods, as knowing that you have a better and more enduring ſubſtance in Heaven*, Heb.10.33,44. You *will reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us*, Rom.8.18. In a word, you can *deny your ſelves, forſake all, and follow Chriſt* in expectation *of a treaſure in Heaven*, Luk.18.22. Never tell me that Heaven is your end, if there be any thing which you cannot part with to obtain it. For that which is deareſt to you is your End. Why elſe is it that labour and ſufferings, yea, and the apparent hazard of their ſalvation, ſeems not to a worldling too dear a price for the purchaſing of their preſent proſperity, but becauſe they have laid up a treaſure upon earth, and earthly things are their chieſeſt end.

8. Laſtly, that is *your ultimate end, which you think in your practical Judgement you can never Love or Labour for too much.* I know there is ſcarce a worldling to be found, which will not give it you under his hand as his ſettled judgement, that its God and Glory only that cannot be loved too much, and he will confeſs that he loveth the world too much. But yet he *doth* it while he *confeſſeth* it; and he *denyeth* his chieſeſt *Love* to God, while he *acknowledgeth* it due to him. And therefore it is not his practical effectual judgement that is for it, but only he hath an uneffectuall Notion or Opinion of it. But its otherwiſe with the ſanctified.

fied. Philoſophers and Divines uſe to ſay, that vertue is in the middle between two extreams: But that's only to be interpreted of the ſubſervient vertues, which are exerciſed about the *Means*: But the chiefeſt Good and ultimate End is ſuch as cannot be loved too much. The meaſure here is, as *Auſtin* ſpeaks, *that it be without meaſure.* It is our *All* that is due to that which we eſteem and take for our *All.* God is our *All* objectively for fruition: and the *All* of our affections and endeavours ſhould be his: With *all* our heart, with *all* our ſoul and might, is the due meaſure of our Love to him. We can never ſeek our End too diligently, nor buy it too dearly, nor do too much for it, in Gods way. And as the Believer thinks he can never have too much of God, nor do too much for him, ſo the lives of worldlings tell us, that even while they ſpeak diſgracefully of the world, they think they can never have too much of it, nor would they think they could ever do too much for it, were it not that overdoing for one part of their worldly Intereſt, doth deprive them of another part.

I have now told you how you may diſcern whether it be God or the world that Liveth in your Hearts, and whether you are Dead to God or to the world. What remaineth but that you take it home, and apply it yet cloſer then I can do, and try what God it is that you adore; and what felicity it is that you eſteem and intend, and conſequently what you are, and what will become of you if you perſevere. I beſeech you make this your ſerious work, and take ſome time for it purpoſely when you come home, to do it more effectually then now on the ſudden hearing may be expected. What ſay you, will you take your ſelves apart ſome time, and purpoſely ſearch your hearts to the very quick, till you have found whether the world be Crucified to you, by the Croſs of Chriſt and the hopes of glory? If you did but know the uſefulneſs of the diſcovery, I am confident you would not need ſo much intreating.

SECT.

SECT. XVI.

TRuly Brethren, it is one of the myſteries of ſin and ſelf-deceit, that ſuch a multitude of people, yea ſeemingly Religious, can think ſo well of themſelves as they do, and bear it out with ſuch audacious confidence, as if they were the real ſervants of Chriſt, when it is apparent even to the eyes of others, that they are not Crucified to the world, but live to it, and ſerve it day by day. How anxiouſly are they contriving for it, while their care to pleaſe God is ſo exceeding ſlender, that it takes up but little of their time and thoughts? How ſweet are their thoughts of a plentiful eſtate? To have the world at will, houſes, and lands, and full proviſions for themſelves and theirs, that they may be cloathed with the beſt, and fare of the beſt, and ſit with the higheſt, and be honoured and reverenced of all, how fine a life doth this ſeem to them. If they have but a fair opportunity to riſe, how little tender are they of the lawfulneſs of the Means, at leaſt where they are not ſo wicked as to diſhonour them! They can believe that to be the truth which befriendeth their worldly Intereſt; and that to be falſe and erroneous which is againſt it. The world chooſeth many of their opinions for them, and much of their Religion, and telleth them what party they ſhould ſide with, and what not: It telleth them how far they ſhall tolerate other mens ſin, and how far not; how far they ſhall make profeſſion of their faith, and how far they ſhould conceal it from the knowledge of the world: And ſo as *Paul* ſaith, they account *Gain to be Godlineſs*, 1 *Tim.* 6. 5. not only eſteeming it better then down-right Godlineſs, but meaſuring out their Godlineſs by their Gain; making that to ſeem Religious which fitteth their carnall ends; and eaſily believing that which is for their worldly intereſt. How weak and ſilly reaſons will perſwade them that the point is true, the cauſe is good, the means is lawful, which ſerveth their turns for worldly ends? And the cleareſt unqueſtionable Evidences are nothing to them that are brought for the contrary. So potent a perſwader is worldy Intereſt, that any thing will ſerve where it takes part, and nothing prevail that it doth contradict. A powerful diſputant, that moſt commonly hath the beſt, whatever ſide it takes, and the

the cauſe goes for it, be it right or wrong. Either they will not read ſuch long and tedious diſcourſes as are againſt them, or they find ſome paſſage preſently to quarrel with, that's too diſpleaſing, and makes them caſt away the reſt: Or if they read the whole, or hear you to the laſt, it is with a reſiſting ſpirit all the while: Before they know what you will ſay, they have confuted you: For they have reſolved to believe that your reaſons are inſufficient, and their cauſe is good. They read and hear not only with a prejudice anſwerable to the reaſons that formerly reſolved them, but with an oppoſing enmity and fixedneſs of will. Had we only their *underſtandings* to diſpute with, it were the leſs: but our main diſpute is with *Will* and *Paſſion*, which have no ears, nor eyes, nor brains, though *ſenſe* enough. Their deceiving baits firſt catch the ſenſual part, and ſo come to bribe the Intellect and the will; and their ſtrongeſt root is ſtill in the bruitiſh part where it begun, which will hear no reaſon. When *Paul* was told of the truth of that Doctrine which he before had perſecuted, and muſt himſelf be perſecuted if he ſhould entertain it, he ſticks not at that, but immediately conſulteth not with fleſh and blood, but falls to work, *Gal.* 1. 16. But theſe men will ſcarce do any thing but fleſh and blood muſt be conſulted with. The *Word* was *Davids* Counſellor; and the *World* is theirs. Their firſt queſtion is, Is it for my honour or diſhonour, my profit or diſprofit, my pleaſure or my trouble: and as it reliſheth with their fleſh, ſo is it eſteemed of and concluded. And which is more, their Carnal Intereſt ſo blinds their eyes, that they ſee not oft-times their moſt palpable deluſions. When their actions are ſuch as unprejudiced ſtanders by do bluſh at, and the wiſeſt and faithfulleſt of their friends lament, and the ſhame of them is open to the view of the world, yet fleſh doth ſo befool them, that they ſee not their nakedneſs, but glory in their ſhame: Commodity cannot bluſh: The applauſe of flatterers juſtifieth their crimes, againſt the accuſations of God and all good men. Have theſe men Crucified the world indeed?

A Chriſtian looketh ſo much to his Rule as well as his End, that he dare not ſay of Heaven it ſelf, that every Means is lawful which ſeemeth to conduce to it. But theſe men think that any thing is lawful that brings them gain, or makes them great.

And as for the improvement of their talents for God, What is

to be seen? What self-seeking and unprofitable servants are they? They will confess that they have all from God, and that all is due to him again: but it is but a self-condemning Confession. How many charitable and pious uses do call aloud for much of their estates? but how little of it is so expended. Now and then two pence or a groat to the poor is a great matter with them and the wealthy can come off with the quantity of the widows mite. Let God call, and Ministers call, and the poor call and cry for it, all cannot extort their Idol out of their purses: So fast do they hold their money, that scarce any thing but thieves, or souldiers, or death can wring it out of their hands. But so loose do they hold spiritual good which they seem to mind, that if a Seducer cannot easily tice them from it, or a derision shame them from it, yet at least a good bargain for the world can hire them from it, and the frowns of men in power, or the change of the times can affright them from it. Long will it be ere they will go from house to house through the Parish, and see what poor want cloathing, what children want means to set them to trades, and what families want Bibles and other Books that may promote their salvation, and go as far as they are able in procuring them, and set their friends a work where their own ability is too short. O the disproportion that there is between the *verball* service, and the more *costly* service of worldly Hypocriticall professors. How far do their formal duties exceed their charitable communications and distributions! Most commonly the world doth cut short even these their Religious actions. They can scarce find time to be constant in worshipping God in their families, or in secret; in instructing and exhorting their children and servants; there is some business to be done, or some gain to be got; or while they seem to be deepest in their devotions, their thoughts run after their covetousness; and it is one God that hath their tongues, and another that hath their hearts. So that they pray as if they prayed not, and hear as if they heard not, and possess Gods Ordinances as not possessing them, and use them meerly as abusing them, as apprehending no great benefit to come by them, but the fruit of them were nothing but meer conceits, or all Gods Ordinances were but (as the Scottish Sacrilegious Lord called their Book of Discipline) *Devout Imaginations*. But yet for all the shortness of their Devotions, their

their *real* Devotions and works of Charity are much more ſhort. And for Pious Contributions and Communications, ſome of them ſcarce know what they mean. They will ſooner learn to ſcorn ſuch Duties, and plead againſt them as no Duties, then conſcionably to perform them. They ſay they are ſanctified, and the people of God; and if they were ſo indeed, they would be Devoted to him without reſerve: and if themſelves were Devoted or Sanctified to him, all that they have muſt needs be ſo too. But it is an Holy *Name* that they have received, and not a conſecrated *heart* or *purſe*. I doubt it will be long before the Piety of this age will give as much to Holy uſes, as the ſeeming Piety of *it* hath taken from them. And if there be more Piety in taking from Holy uſes, then in Giving to them, we may next be taught that it is a more pious work to deſtroy Preachers then to preach, and to deſtroy praying then to pray, and to curſe God then to praiſe him. I have oft wondered that ſo many that we take for godly perſons do ſo overlook the many and exceeding urgent precepts to liberall Diſtributions for God and his ſervice, which Scripture doth contain: and how they can think to be ſaved without obeying theſe commands, any more then without obeying the commands for hearing, praying, or any other Religious duty. Do they not read theſe paſſages as well as others in their Bibles? How comes it to paſs that conſcience then ſtirs not, when they know that they neglect ſuch important duties? They read that the Chriſtians of the primitive times ſold all, and delivered the money to the Apoſtles: to manifeſt practically the nature and power of the Chriſtian Religion, which conſiſteth in renouncing all for Chriſt, and Devoting our ſelves and all that we have to God, upon his promiſe of a treaſure in the heavens. They read that it was an appointed duty in the Churches, to lay by in the Churches ſtock every Lords day for the relief of needy Chriſtians, according as God hath proſpered them the week before. 1 *Cor.* 16. 1, 2, 3. They read that Chriſt ſo regardeth this duty, that the ſentence at Judgement is deſcribed by him, as paſſing upon this account. And yet for all this fleſh and blood will be wiſer then to truſt God, and to obey ſo chargeable a command. They will venture on Damnation to ſave their money; and let go Heaven for fear of loſing by it. And that they may be wiſe indeed, they can juſtifie all, and labour to

bring their duty into ſcorn. [*We are not capable*, ſay they, *of Giving to God; becauſe that all is his already*:] ſelf condemning wretch! Is all his? Why then hath he not all! Give then to God the things that are his own! It is not a proper Donation that we call you to: You cannot give him a propriety, who hath it already; nor alienate it from your ſelves who never had it in reſpect to God: But yet you may *Give* it to him by tradition: You may deliver him his own in the way that he requires it; and lay out your Maſters ſtock for his ſervice! And if he will ſo far honour your fidelity, as to call this a giving or a lending to him, me thinks this ſhould encourage you to liberality, but I ſee not how it can excuſe your denying him his own.

Obj. *But it is but to ſatisfie the covetouſneſs of the Prieſts, that we are called on to Give to God, as if they were God; or God had that which they have.*

Anſw. Adding reproach to covetouſneſs, will prove one day but a ſad excuſe for ſin. If this age underſtood the fift Commandment, and the hainouſneſs of ingratitude to God and man for the greateſt mercies, and how it is that Chriſt Teacheth and Ruleth, and how he is Obeyed or Deſpiſed in the world, they would tremble to think of the ſcorn and contempt of a faithful Miniſtry. *The eye that mocketh at his Father, and deſpiſeth to obey a Mother, the Ravens of the valley ſhall pick it out, and the young Eagles ſhall eat it*, Prov. 30. 17. *Who ſo curſeth his Father or Mother, his Lamp ſhall be put out in obſcure darkneſs*, Prov. 20. 20. *And he ſhall die the death*, Exod. 21. 17. And for your Objection: The Prieſts of the Lord under the Law were not God: the Apoſtles and Goſpel Miniſters were not God; nor any that ſerve at the Altar, who yet muſt live upon the Altar: The poor themſelves be not God; and yet you ſhall underſtand one day, that in as much as you did it not to one of theſe, you did it not to Chriſt: and in deſpiſing them you deſpiſed him, *Mat.* 25. *Luke* 10. 16. The vanity of your fond pretence was ſufficiently told you by Chriſt himſelf, *Mat.* 25. 45. where he tells you how he will anſwer your companions that ſhall uſe it, [*In as much as you did it not to one of theſe, you did it not to me.*] And yet will you ſay, [*Lord when did we ſee thee hungry, naked*, &c.] when you have your anſwer before hand: Worldly wretches! you would not part with your wealth, if you could help it, to Chriſt

Chriſt himſelf, if he ſhould come and ask it of you. For you read in his word, that it is he that asketh it, and commandeth it from you now. But if you will not believe that it is Chriſt that requireth it, till he come himſelf in perſon to demand it, and if you are ſuch faithfull Stwards, that you will part with none of your Maſters ſtock, till he ask you for it face to face, for fear of miſ-imploying it; be patient awhile, and he will come and ſeek his own with advantage, but to the eternal woe of unprofitable ſervants. You can ſpare God the tithe of your words, in formal duties, when the devil and the world have had the reſt; but not ſo much as the old legal proportion of your eſtates, much leſs the Evangelical *All*. What makes you drop prayers ſo much thicker then Alms or Diſtributions? Do you think that God doth not as ſtrictly require the one as the other? If *ſpeaking* were not cheaper to you then *giving*, your prayers and religious talk would be ſo ſeldom and ſo ſhort, as that it would be as your diſtributions are, next to none. If words coſt money, your tongues would be as ſtrait as your purſes are, and the world ſhould ſcarce hear whether you were of any Religion or none. Do theſe men glory only in the Croſs of Chriſt, and is the world by it crucified to them, and they to the world? We have their anſwer in their actions, what need we any more. They are dead *in* and *by* the world, but not to the world. They are its ſlaves, though they are called the ſervants of Chriſt.

SECT. XVII.

This was preached at an Assize at *Worcester* before the Iudges; and therefore here are these passages suited to that occasion.

HOnourable, Worshipfull, and all well beloved, it is a weighty imployment that occasioneth your meeting here to day. The estates and lives of men are in your hands. But it is another kind of Judgement which you are all hasting towards: when Judges and Justices, the Accusers and Accused must all appear upon equal terms, for the final decision of a far greater Cause. The case that is then & there to be determined, is not whether you shall have Lands or no Lands, Life or no Life; (in our natural sense;) but whether you shall have Heaven or Hell, Salvation or Damnation, an endless life of Glory with God, and the Redeemer, and the Angles of Heaven, or an endless life of Torment with devils and ungodly men. As sure as you now sit on those seats, you shall shortly all appear before the Judge of all the world, and there receive an irreversible sentence to an unchangeable state of Happiness or Misery. This is the great business that should presently call up your most serious thoughts, and set all the powers of your souls on work for the most effectuall preparation: that if you are men, you may quit your selves like men, for the preventing of that dreadful doom which unprepared souls must there expect. The greatest of your secular affairs are but dreams and toyes to this: Were you at every Assize to determine causes of no lower value then the Crowns and Kingdoms of the Monarchs of the earth, it were but as childrens games to this. If any man of you believe not this, he is worse then the Devil that tempteth him to unbelief: and let him know that unbelief is no prevention, nor will put off the day, or hinder his appearance; but ascertain his condemnation at that appearance. And if you all *do* believe this, you will sure be content that I speak to you of it as one that also do believe it. Faith is the evidence of things not seen: by it we may fore-see the Judgement set, the world appearing, and your selves there waiting for your final doom. And because we clearly find before-hand, who then shall die and who shall live, I shall desire of you that you would presently improve the discovery. Some think we cannot know in this life what will become of us in the next: But God hath not bid us try in vain, nor in vain delivered

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us ſo many ſigns, by which it may be known, nor is the difference between the ſaved and the damned ſo ſmall as to be undiſcernable. Our own reaſon may tell us that the righteous God would not ſend ſome to Glory with Angels, and others to endleſs miſery with Devils, and make ſuch a difference between men hereafter, if there were not a conſiderable difference here. He that knows the Law and the fact, may know before your Aſſizes what will become of every priſoner, if the proceedings be all juſt; as in our caſe they will certainly be. Chriſt will Judge according to his Laws: Know therefore whom the Law condemneth or juſtifieth, and you may know whom Chriſt will condemn or juſtifie. And ſeeing all this is ſo, doth it not concern us all to make a ſpeedy tryal of our ſelves in preparation to this final tryal? I ſhall for your own ſakes therefore take the boldneſs, as the Officer of Chriſt, to ſummon you to appear before your ſelves, and keep an Aſſize this day in your own ſouls, and anſwer at the Barr of Conſcience to what ſhall be charged upon you. Fear not the tryal; for it is not concluſive, final, nor a peremptory irreverſible ſentence that muſt now paſs: Yet ſlight it not; for it is a neceſſary preparative to that which is final and irreverſible. Conſequentially it may prove a juſtifying Accuſation, an Abſolving Condemnation, and if you proceed to Execution, a ſaving quickning death, which I am now perſwading you to undergo. The whole world is divided into two ſorts of men: One that Love God above all and live to him, and the other that Love the fleſh and world above all and live to them: One that lay up a treaſure in earth, and have their heart there: The other that lay up a treaſure in heaven, and have their heart there: One that ſeek firſt the Kingdom of God and its righteouſneſs; another that ſeek firſt the things of this life. One that mind and ſavour the things of the fleſh and of man: the other that mind and ſavour moſt the things of the Spirit and of God. One that account all things dung and droſs that they may win Chriſt: another that make light of Chriſt in compariſon of their buſineſs, and riches, and pleaſures in the world. One that live by ſight and ſenſe upon preſent things: Another that live by faith upon things inviſible. One that have their converſation in Heaven, and live as ſtrangers upon earth: Another that mind earthly things, and are ſtrangers to heaven. One

that

that have in reſolution forſaken all for Chriſt and the hopes of a treaſure in heaven : Another that reſolve to keep ſomewhat here, though they venture and forſake the heavenly reward ; and will go away ſorrowful that they cannot have both. One that being born of the fleſh is but fleſh : The other that being born of the Spirit is Spirit. One that live as without God in the world : The other that live as without the ſeducing world in God, and in and by the ſubſervient world to God. One that have Ordinances and Means of Grace as if they had none : The other that have houſes, lands, wives, as if they had none. One that believe as if they believed not, and love God as if they loved him not, and pray as if they prayed not, as if the fruit of theſe were but a ſhadow : The other that weep as if they wept not (for worldly things) and rejoyce as if they rejoyced not. One that have Chriſt as not poſſeſsing him, and uſe him and his name, as but abuſing them : The other that buy as if they poſſeſſed not, and uſe the world as not abuſing it. One that draw near to God with their lips, when their hearts are far from him : The other that Corporally converſe with the world, when their hearts are far from it. One that ſerve God who is a Spirit with Carnall ſervice, and not in Spirit and Truth : The other that uſe the world it ſelf ſpiritually, and not in a carnall worldly manner : In a word : One ſort are children of this world ; and the other are the children of the world to come, and heirs of the heavenly Kingdom. One ſort have their Portion in this life : And the other have God for their Portion. One ſort have their Good things in this life time, and their Reward here : The other have their Evil things in this life, and live in Hope of the Everlaſting Reward.

I ſuppoſe you know that all this is from the word of God, and therefore I need not cite the Texts which do contain it ! But leſt any doubt, I will lay them all together, that you may peruſe them at leiſure, *Matth.* 22. 37. *&* 10. 37. *&* 6. 19,20,21. *&* 6. 33. *John* 6. 27. *Iſa.* 55.1,2,3. *Rom.* 8. 5,6,7,13. *Phil.* 3. 9,10,11. *Mat.* 22. 5. 2 *Cor.* 4. 18. *Heb.* 11. 1. throughout. *Phil.* 3. 19, 20,21. *Pſalm* 119 19. *Heb.* 11. 13. *Luke* 14. 33. *&* 18. 22. *John* 3. 6. *Epheſ.* 2. 12. 1 *Cor.* 10. 31. *Pſalm* 16. 8. *Ezek.* 33. 31,32. 1 *Cor.* 7. 29,30,31. *John* 2. 23,24. *Pſalm* 78. 35,36,37. *John* 15. 2. *&* 1. 9,10,11. *Mat.* 15. 8. *Pſalm* 73. 23,24,25.

1 *Theſ.*

1 *Theſ.* 5. 17, 18. *Phil.* 3. 21. *Matth.* 15. 9. *John* 4. 22, 23. 1 *Cor.* 10. 31. *Luke* 10. 8. & 20. 34. *Rom.* 8. 16, 17. *Pſalm* 17. 14. & 16. 5. & 73. 26. *Luke* 16. 25. *Mat.* 6. 5. & 5. 12. *Luke* 18. 22. In theſe Texts is plainly contained all that I have here ſaid to you.

Well then, Beloved Hearers, ſeeing you that ſit here preſent are all of one of theſe two ſorts, let conſcience ſpeak, which is it that you are of? Theſe are the two ſorts that ſhall ſtand on the right and left hand of Chriſt in Judgement: They that gave Chriſt his own with advantage, and lived to him, and ſtudiouſly devoted their Riches and other Talents to his uſe, as men that unfeignedly made God their End, theſe are they that are ſet on the right hand, and adjudged as Bleſſed to the Kingdom which they ſo eſteemed. And thoſe that hid their talents, by keeping or expending them to their private uſe, denying them to Chriſt, and living to themſelves, theſe are they that are ſet on the left hand, and adjudged to the everlaſting fire, with the Devils whom they ſerved. It is a deſperate miſtake of ſelf-deceiving men, to think that a ſtate of Holineſs conſiſteth only in external worſhip, or that a ſtate of wickedneſs conſiſteth only in ſome groſs ſins. I tell you from the word of God, the difference is greater, and lyeth deeper then ſo. If you would know whether you are Chriſtians indeed and ſhall be ſaved, the firſt and great queſtion is, What is your End? What take you for your portion? And what is it that hath the prevalent ſtream of your deſires and endeavours? As it is not every ſtep that we ſet out of the way to heaven, that will prove us ungodly, ſo is it not any Religiouſneſs whatſoever that ſtandeth in a ſubſerviency to the world, that will prove you godly. Would you know then what you are? And whether you are in the way to Heaven or Hell? And what God will judge of you, if you ſo continue? Why then deal faithfully with your ſelves, and anſwer this queſtion without deceit! What is it that hath your Hearts? your very Hearts? What is it that is the matter of your deareſt Love? And what the matter of your chiefeſt care? What is it that is the very bent and ſcope of your life? Is it for this world or the world to come? What do you daily labour and live for? Is it for God? or your carnal ſelves? What intereſt is it that is predominant in you? Know but that and know all.

AND now I ſhall apply my ſelf to thoſe of you that are guilty, in whoſe ſouls the worldly Intereſt is predominant, and in whom the world is not Crucified by the Croſs of Chriſt, but rather Chriſt again Crucified by the world. I have no mind to diſhonour you, or exaſperate you: but if faithfulneſs to Chriſt and you will do both, there's no remedy. I do here prefer an Indictment againſt you in the Court of your Conſciences, and before this Congregation: the Articles I ſhall diſtinctly read: And firſt, I require you, ſtudy not a defence: excuſe not, extenuate not your crimes: but confeſs your ſin freely, and condemn your ſelves impartially, and return to God, and forſake them ſpeedily, or you ſhall do worſe: Self-condemnation may be ſaving and preventive, and the Death of ſin thereupon, may be the life of your ſouls: But if this be neglected, and you hold on awhile till the great Aſſize, you ſhall have another kind of charge then this, even ſuch an one as ſhall appale that face that now can merrily ſmile at the accuſation; and ſuch an one as ſhall bring down the ſtouteſt of your ſpirits, and make the hardeſt heart to feel, and the ſtubborneſt of you all to ſtoop and tremble. O how eaſie is it to hear your ſin and danger from ſuch a worm as I? or to hear your ſtate diſcovered, and your ſelves condemned by a Miniſter of Chriſt in a Pulpit? but how dreadful will it be to hear all this from the Lord of Glory? and that when the caſe is paſt remedy, which now might have been remedyed if you would, and if your obſtinate hearts had not reſiſted.

The General charge that I put in againſt you, is, That you are Carnall fleſh-pleaſers, and have loved and lived to the world which you ſhould have Crucified, and have not lived as Devoted unto God, nor hath he been your End, or his Intereſt predominant in your hearts and lives.

I ſpeak only to the guilty: and for Evidence of the fact, I need none but your Conſciences, ſeeing it is only to your Conſciences that I accuſe you, which are acquainted, or ſhould be, with the whole. But leſt Conſcience it ſelf ſhould be bribed and corrupted, I ſhall, beſides all that is before ſaid, produce a little Evidence more.

1. If

1. If indeed the world be Crucified to you, what meaneth your eager purſuit after it? Are not your thoughts contriving for it, and your wit and intereſt all improved for it? Are not thoſe taken for your chief friends, that further your advancement or worldly Ends? and thoſe for your chief enemies that hinder it moſt? Is it not in your mind in the night when you awake, and in the day when you are alone? Do you not riſe earlyer for your worldly buſineſs, then for prayer or any holy exerciſe? Ask your family whether you do not ofter call them up to work then to pray? and whether you drive them not on harder to your own ſervice then to Gods? and whether you examine them not ſtrictlyer about your buſineſs, then about the matters that their ſalvation doth depend upon? and whether you be not more deeply offended with them for croſſing your commodity, then for ſinning againſt God? Ask your neighbours whether you talk not with them many hours of worldly vanities, for one hours ſerious diſcourſe about the life to come? What a ſtir do poor men make to be rich, or to live in ſome content to the fleſh, and what a ſtir do rich men make to be richer, or to keep that they have; and yet have they the face to pretend that they are Crucified to the world?

2. If you are dead to the world, how comes it to paſs that it hath ſo powerful an influence upon your judgements? and that you change your minds as your carnall Intereſt doth change? and can ſet your ſails to any wind that is like to drive you to the harbour (as you call it, but indeed upon the ſands) of your worldly ends. What would you not give in troubleſom times to know certainly which will be the prevalent ſide? that you might reſolve what ſide to take your ſelves; and perhaps what Religion to be of, or to ſeem ſo to be? Among all the Books that are written, if there were but one that taught the art of growing rich, or a Directory for obtaining dignities and honours in the world, how eagerly would you buy it, and how diligently would you read it? more diligently then you read the Bible or any Book of that nature. If preachers did teach you the way of proſperity and advancement, and could tell you how to be all great and honourable in this world, O how early would you come to the Congregation? how attentively would you hear? how retentively would you remember? and how faithfully would

you practiſe ? Then how beapriful would the feet be of them that bring you the tidings of ſuch good things ? What honourable perſons ſhould Miniſters be ? and how well worthy of your Tythes and more ? Then you would not ſwell againſt their Doctrine or Application ? nor cavil at them inſtead of underſtanding them, nor ſcorn them as men of a uſeleſs office, nor take them for your enemies, nor refuſe to come to them and ask their advice. Wretched Hypocrites ! It is our office to help them to the Everlaſting Kingdom ; and the more diligent we are in this, the more they hate us : if we ſend for them to Inſtruct them perſonally, or catechize them, or help them in the matters of ſalvation, they ſcorn to come, and ask us, By what Authority we ſend for them ? But if we could teach them all to be Princes, or Lords, or Gentlemen, yea or but to get a few ſhillings more then they have, none would draw back ? None of them would ask us, By what Authority do you ſend for us ? Had we but money enough to feed them all, O what good men we ſhould be ! and how many friends ſhould we have ? and how eaſily might we perſwade them ! If one man had all the money in the Land, and could ſecure it, and the diſpoſal of it from violence, what might not that man do ? and who is it that would not be on his ſide, except thoſe few that have Crucified the world ? The multitude would even follow the man that hath money, as an horſe will follow him that hath his provender : and yet they will hypocritically pretend to be Crucified to the world. But if indeed they are ſo, how comes it to paſs that Conſcience is ſo often ſtretcht and wracked to make it own a gainful cauſe ! and that many that have ſeemed godly can break over all bounds, of Law and Charity, Friendſhip and Religion, to attain the dignities or riches which they ſo deſire ? and will tread down the neareſt friend, and Chriſt himſelf as much as in them lyeth, if he ſtand in the way of their affected exaltation. Yea ſoul and all ſhall be ventured in this game : Riſe they muſt, and riſe they will, if they can procure it. Whatever become of Heaven they muſt have Earth. Seeing it is their God, their End, *per fas aut nefas* it muſt be had. As the Common-wealths man ſaith, *Salus populi ſuprema Lex eſto* ; and the Chriſtian ſaith, *The pleaſing of God is the ſupream Law* : ſo the worldlings maxime is, that the *Intereſt of the fleſh is the ſupream Law.* And are theſe men Crucified to the world ?

3. If

3. If the world were a Crucified thing in your eyes, you would not ſo much overvalue the Rich, and vilifie or neglect the Poor as you do. An humble Godly man that walks the ſtreets in a thred bare coat, may paſs by you without the leaſt reſpect: but if a ſhining gallant were in the place, how obſervantly do you behave your ſelves? If a poor man, though never ſo wiſe or pious, have any buſineſs with you, how cold is his entertainment? how ſtrange is your deportment towards him? and how ſlightly do you ſhake him off? But if they be rich and honourable in the world, you are their ſervants, and no reſpect is too much for them, nor no entertainment too good. Wiſdom and Piety clothed in raggs may paſs by you unobſerved: when a ſilken ſot is bowed to like an Idol. As reverently as you now ſpeak of *Peter*, and *Paul*, and Chriſt himſelf, now you hear them magnified, and ſee not their outward appearances as they did that converſed with them on earth; I make no doubt but if you had lived in thoſe daies, and ſeen them of ſo low a preſence, and walk up and down in ſo mean a garb, attended or regarded by few but the poor, you would have ſet as light by them as others, and looked at them as poor contemptible fellows; if not as the filth and the off-ſcouring of all things; and if you had not laid hands on them as too ſawcy reprovers of you, at leaſt you would have given them one of *Julian's* jeers, or *Hobbs* his ſcorns. It was this worldly Spirit that cauſed the Jews to be ſuch obſtinate unbelievers, and to perſecute Chriſt and his ſervants: Men reverence not the face of the poor. And this is it that continueth them in their unbelief to this very day. We have many of their own writings and diſputations againſt Chriſt publiſhed by themſelves; and we find this the very ſum of all their reaſonings, [*Shew us a Meſſiah that fetcheth us from captivity, that gathereth the whole Nation of the Jews to* Judæa, *and reſtoreth them to their antient poſſeſſions and dignities, with much more, and makes the Nations ſtoop to them and ſerve them, and ſets up again the Temple and the Law, and we will believe in him as the true Meſſiah; but in no other will we believe*:] For though they cannot deny but the propheſied time of the Meſſiahs coming is paſt, yet taking it for granted that this only is his true deſcription, they ſay they muſt look more at the deſcription then the time: and to ſalve the Propheſies, they do believe that the Meſsiah did come about

Christs incarnation, but is somewhere hid with *Henoch* and *Elias*, and will appear when the Jews do mend their lives and are worthy of him. Thus a worldly carnal mind that blindly admireth worldly things, and savoureth not the things of the Spirit, nor discerneth the excellency of the Hevenly riches, doth make them to be open Infidels, and make the Turks adore their Mahomet, and makes the nominall bastard Christian to set so light by the true Riches of the Gospel, and only to honour the name of Christ: for they cannot receive the things of God, because they are Spiritually discerned, 1 *Cor.* 2. 14. Were not you worldlings, you would discern more matter for your admiration, reverence and love in the pooreſt heavenly minded man, then in the greateſt Prince on earth that is ungodly. But you have the Faith of Jesus Christ the Lord of Glory with respect of persons. For if there come into your Assembly a man with a gold ring, in goodly apparrel, and there come in also a poor man in vile rayment; you have respect to him that weareth the gay cloathing, and say to him, sit thou here in a good place: and say to the poor, stand thou there; despising the poor, and committing sin by respect of persons, as if you believed not that God had chosen the poor of this world rich in faith, and heirs of the Kingdom, which he hath promised to them that love him, *Jam.* 2. 1. to the 10.

Obj. *But must we not honour the gifts of God? Riches are his gifts.*

Answ. Yes, according to their nature and use: Riches are a gift which he giveth even to his enemies, and to those that must perish for ever; and few that have them come to heaven. But Holiness is a gift which he giveth to none but his beloved, and is the beginning of eternal life. Which then should be most honoured?

Obj. *But would you draw men to despise Dignities and Authority?*

Answ. Authority is one thing, and worldly Riches is another. We reverence Authority more then you do. We look on it as a beam from God, as participating of somewhat that is Divine; I look on a Magistrate as Gods officer, and one that deriveth his Authority from him; and I no more acknowledge any Power which is not efficiently from God as the supream Rector of the universe,

univerſe, then I acknowledge any naturall Being which is not efficiently from God as the author of nature and the firſt Being. I look at a Magiſtrate as ultimately for God, as a man authorized to do his work, and none but what is ultimately his. So that as his office is ſo humane as to be alſo participatively Divine, and he is ſo an humane creature, as to be by participation Divine, ſo the Reverence and Obedience which I owe to a Magiſtrate, is by participation Divine: And therefore though I judge not peremptorily that thoſe Antients were in the right that made the fifth Commandment to be the laſt of the firſt Table, yet I doubt not but our Moderns are leſs likely to be in the right, that confine it only to the ſecond Table. And as I think it ſtandeth ſo between the two as in ſeveral reſpects to belong to each, ſo I rather think that it more principally belongeth to the firſt. You ſee then the difference between a true Chriſtians honouring of Magiſtrates and yours: You honour them but for your worldly Ends; and becauſe they are able to do you good or hurt. But we honour them as Gods officers, ſpeaking and acting for him and from him by his Commiſſion, and we obey their Power, as participatively Divine: but as they can do *us* good or hurt we leſs regard them: And this honour and obedience we owe them, not for their wealth, but their Authority: and if the meaneſt man have this Authority, he ſhall be honoured and obeyed by us, as well as the richeſt.

4. If the world be Crucified to you, How comes it to paſs, that you are ſo tenderly *ſenſible* of every loſs or diſhonour that doth befall you? If you are wronged in your eſtate, what a matter do you make of it? If a man ſhould deprive you but of a few pounds, you can hardly put it up; but you muſt go to Law for it, or you muſt ſeek revenge? Or if you paſs it by, you think you have done ſome great meritorious act. If one ſlander you, or diſhonour you, how ſenſible are you of it? How it ſticks upon your ſtomacks, as if you had loſt your treaſure? Death is not ſenſible. If you were Dead to the world, and the world to you, theſe things would all ſeem ſmaller in your eyes; and you would have more ado to remember them then now you have to forget them. You could not be ſo ſenſible of a loſs or an injury, if you were not too much alive to the world. And if you be Poor, what an impatient complaining life do you live? as if you wanted

wanted your treasure or your God? and if you grow rich or gain, how glad are you? Were you Dead to the world, and the world to you, you would be more indifferent to these matters, and Poverty and Riches would not seem so much to differ as now they do: but Godliness with contentment, which is Profitable to all things, would seem to you the Great Gain, 1 *Tim.* 4. 8. & 6. 6.

Obj. *But may not a man go to Law to recover his own, or to right his own Reputation, if he be slandered?*

Answ. Distinguish carefully in all your wrongs between Gods Interest in them and your own. Your own you must forgive, but Gods you cannot. If he have intrusted you with talents for his service, and any would fraudulently or violently deprive you of them, you must look after them as your Masters stock: If a wound in your name or state disable you from doing God service, you must use all lawful means to heal it, that you may be in a capacity of serving him again: And if your children or others have remotely a right in what you are defrauded of, you may look after their right. And you must not remit the crime, as oft as you remit the injury: For that God hath imposed penalty upon, and the Rule is good, that the Punishment of the notoriously vicious is a Due to the Common-wealth, because of the Necessity of it to its good. In a word therefore, if you could do these things, you might your selves resolve when it is lawful to go to Law, or seek your Right, and when not. 1. If you can well distinguish between Gods Interest and your own. 2. And be sure you forgive all your own injuries. 3. And that you watch your hearts narrowly lest they pretend Gods cause, and intend your own. 4. And be able by the consideration of circumstances to discern in probability, whether Gods Interest will be more promoted by going to Law, or passing it by.

But alas, how rare a course is this! Of all the suits that are before you at this Assize, I fear there are few that are commenced unfeignedly for the Interest of God! If the Lord himself should ask both Plaintiff and Defendant, Do you follow this suit for *Me*, or for *your selves*? What answer think you they must make, if they speak the truth? But of this anon.

Having

HAving thus given in my General charge againſt the carnal worldling, and *ſome* Evidence of his guilt; I ſhall now give you the Quality and Aggravations of your crime, in ſeveral Articles, as followeth.

1. You are Guilty of Idolatry, which is high Treaſon againſt the God of Heaven. That which hath your higheſt eſtimation, and deareſt affection, and chiefeſt ſervice, is your God. But this the world hath; therefore it is your God. That which hath the moſt of your Hearts is your God. But it is the world that hath the moſt of your hearts. You know that the main driſt of your life is for the world: And that which hath the main bent of your life, hath your heart. If Reaſon be no Evidence, you cannot refuſe Scripture, *Col.* 3. 5. [*Mortifie therefore your Members upon earth*;] and one is [*Covetouſneſs, which is Idolatry*,] *Eph.* 5. 5. [*For this ye know, that no Whoremonger, nor unclean perſon, nor covetous man, who is an Idolator, hath any Inheritance in the Kingdom of Chriſt and of God.*] The caſe is plain in Scripture, and in the effects. The world hath that Love that God ſhould have, that Care, and Truſt, and Service which belongs to God; and therefore it is your God. I do therefore here on the behalf of God, indite every worldly carnall ſinner of you at the Bar of your own conſcience, as a Traytor againſt the Lord that made you, and againſt the Son of God that did Redeem you! And what greater ſin can man be guilty of (beſides the Blaſpheming of the Holy Ghoſt.) He that would have another God, would have the Lord to be un-Godded, and to loſe his Soveraign Power and Goodneſs! And is ſuch a man fit to live in his ſight? Why wretched Traytor! If he be not thy God, thou canſt not expect to live by him, or be ſuſtained, preſerved, and provided for by him: Thou canſt not live an hour without him! and yet wilt thou caſt him off? Wouldſt thou pluck up thy own foundation? and cut off the bough on which thou ſtandeſt? Wouldſt thou fire the houſe thou dwelleſt in? and ſink the Ship that keepeth thy ſelf and all that thou haſt from ſinking! Relations are mutual! If he ſhall be no God to thee, be it known to thee thou ſhalt be none of his People! If he ſhall be no Father to

thee, thou ſhalt be none of his child. And, wretched ſoul, what wilt thou do without him! It is he that keeps thy ſoul in thy body while thou art ſerving his enemy. Thou wouldſt be in Hell within this hour if his Mercy did not keep thee out. And is this thy requital of him? He hath but one Trinity of enemies, the fleſh, the world, and the Devil; and wilt thou turn to theſe, and forſake him by whom thou liveſt? Why I tell thee, the Lord muſt be thy God, or thou muſt have no God indeed. The world is like the Heathens Idols; that hath eyes but cannot ſee thy wants; ears, but cannot hear thy cries; hands, but cannot help thee in thy diſtreſs. All thy Riches, Dignities, and Pleaſures, are ſilly things to make a God of. They may have the room of God in thy heart; and in that ſenſe be thy God: but indeed they are no more God, then a mawkin is a man; nor no more able to help and ſave thee. Wouldſt thou then have a God or no God? If thou wouldſt have no God, thou wouldſt have no Helper, no Governor, no Preſerver, nor no Happineſs. And doſt thou think that thou art ſufficient for thy ſelf? What! Canſt thou live a day without God? Canſt thou ſave thy ſelf from danger without him? Canſt thou relieve or ſhift for thy ſelf at death without him? Dareſt thou tell him ſo to his face? and ſtand to it? But if thou muſt have a God, what God wouldſt thou have? Wouldſt not thou have a God that can preſerve, and help, and ſave thee? The world cannot do it, man! I ſhall tell thee more of this anon, that the world cannot do it. If thou truſt to it, it will deceive thee. But if thou ſay then, *the Lord ſhall be thy God*] Away then with all thy Idols. God will have no partner, much leſs a ſuperiour, that is exalted above himſelf in thy ſoul. As *Joſhua* ſaid to the Iſraelites, *Joſh.* 24. 14. ſo ſay I to you, [*Now therefore fear the Lord, and ſerve him in ſincerity and in truth, and put away the world (which hath been your God) and ſerve ye the Lord: And if it ſeem evil to you to ſerve the Lord, chooſe you this day whom ye will ſerve: but as for me and my houſe we will ſerve the Lord.*] And if you ſay as they, [*God forbid that we ſhould forſake the Lord to ſerve other Gods.*] I anſwer you, as he, *Away then with the world and all other Idols*; *or elſe*, [*Ye cannot ſerve the Lord, for he is an holy and a jealous God, and will not forgive ſuch tranſgreſſions and ſins*; *but if ye forſake the Lord and ſerve the world, he will turn againſt you and conſume you*,]

Verſ.

Verſ. 19, 20. God will not ſtoop to be an underling in your hearts. He ſhould have all, and will at *laſt* have *all* or none: But in the mean time, he will have the *Beſt* or none. I do witneſs here to every ſoul of you in his name, that if he have not the Soveraignty, and be not nearer and dearer to your hearts, then all the honours, and riches, and pleaſures of the world, he is not, he will not be, he cannot be your God. And if he be not thy God, thou wilt be Godleſs, as thou art ungodly; thou wilt be without his help, as he was without thy heart.

Well, this is the firſt Article of my charge againſt every one of you that hath not Crucified the world, you are Idolators and Traytors againſt the God of Heaven: And he that would have no God, deſerves to be no man, and worſe; and ſhall either by Repentance wiſh with groans that he had never been a worldling and a neglecter of God, or elſe in Hell with groans ſhall wiſh that he had never been a man. As the firſt Commandment is the fundamental Law, and informeth all the obligations of the particular precepts following; ſo Idolatry which is againſt that Commandment is the fundamental crime, and is the life of all the reſt. He that would overthrow the God-head, would overthrow all the world.

2. The next Article of my charge is this. You are guilty of moſt perfidious Covenant-breaking with God. Did you not in your Baptiſm, ſolemnly by your parents, Renounce the world, the fleſh and the Devil, and promiſe to fight againſt them to the end of your life under the Banner of Chriſt? And have you performed that vow? No: you have turned treacherouſly to the enemy that you renounced, and fought for the world and the fleſh, againſt the Word and the Spirit of Chriſt. And if you renounce your Baptiſmal Covenant, you renounce in effect the benefits of that Covenant. And if God deal with you as with Perfidious Covenant-breakers, thank your ſelves.

3. Moreover you are guilty of debaſing your humane nature, and ſo of wronging God that made it, and is the owner of it. God made you not as bruits, that are capable of no higher things then to eat, and drink, and play, and die, and theres an end of them: But he made you capable of an Everlaſting life of Glory with himſelf. And as he ſuiteth all his works to their uſes and ends, ſo did he ſuit the nature of man to his immortal

ſtate. As we were made by God, we were fitted and diſpoſed to everlaſting things. And you have turned your hearts to the vanities of this world; and ſet your mind on them as your happineſs, as if you had no greater things to mind. Objects do either ennoble or debaſe the faculties according as they are. That is the vileſt creature which is made for the vileſt uſes and ends, or imployes himſelf in ſuch. And that is the moſt excellent creature which is exerciſed about the moſt excellent Objects. God made you for no leſs then his everlaſting praiſes, before his face, among his Angels; and you have ſo far debaſed your own nature, as to root like ſwine in earth and dung, and to live like bruits, that have not an immortal ſtate to mind. How will you anſwer this diſhonour done to the workmanſhip of God? That you ſhould blot out his image, and imploy your ſouls againſt his Laws, and live as moles and worms in the earth. He put you on earth but as travellers towards Heaven: and you have taken up your home in the way, and forgotten your End and Reſting-place.

4. The next part of your Guilt is, that you have perverted the uſe of all the creatures, and turned the Works and Mercies of God againſt himſelf. He gave them all to you, to lead you to himſelf, and to furniſh you for his ſervice. He made this world to be a Glaſs in which you might ſee the Maker, and a Book in which you might read his Name and will. And will you overlook him, and forget the end and uſe of all? What ſhame and pitty is it that men ſhould live in the world, and not know the uſe of it! That they ſhould ſee ſuch a beauteous frame, and not underſtand its principal ſignification! That they ſhould daily converſe with ſo many creatures, which all proclaim the name of God, and with one accord declare his praiſe, and yet that this language ſhould be ſo little underſtood? Like an illiterate man in a Library, that ſeeth many thouſand Books, and knows not a word that is in any of them. Or like an ignorant man in an Apothecaries ſhop, that ſeeth the drugs, but knoweth not what they are good for, nor how to uſe any of them, if he had the greateſt need. The pooreſt cottage and ſmalleſt pittance of theſe earthly things might be a greater Bleſſing to you, if you could underſtand their uſe and meaning, then all the world would be to him that underſtands it not. Your poſſeſſions in themſelves, if you have not God

God in them, are but the very corpſe or carkaiſe of a bleſſing! The Life of them is wanting! And without the Life, they will but trouble you: For you have the burden without the uſe. Your horſe will carry you, while he hath life and health; but take away his life once, and you muſt carry him if you will have him any further. Verily it is no wiſer a trick to make a ſtir in the world, and ſeek the profits and pleaſures of it, without God, or any otherwiſe then as they are animated by God, then it is to ride a dead horſe, where you may ſpur long enough before you are one mile further on your way. While your friend is living you may delightfully converſe with him: but when he is dead you will have little pleaſure in his company: the corpſe of the moſt learned man will actively teach you no more then a block. Were it the wife of your boſom who through prudence and beauty were never ſo lovely to you, when her carkaiſe is left without a ſoul you will haſten to bury it out of your ſight, and would be loath ſo much as to keep it in your houſe, much leſs in your bed and boſom as heretofore. He that knoweth not that God is the Life and Soul of all our Bleſſings, doth neither know what God is, nor what a Bleſſing is. They are but the empty caſks and ſhells, and not the Bleſſings themſelves without him. You have the Burden, and not the Benefit: You muſt carry them, but they can do nothing to the ſupporting of you. Its the abſence of God that denominateth them *Vanity* and *Vexation:* and it is he only that can make them ſtrengthening and conſolatory. That muſt have ſome life in it, that muſt be *pabulum vitæ*, and muſt ſuſtain our lives. Souls cannot feed upon meer terrene corporeal things, any more then the body upon meer ſpirituals. As we have both a ſoul and a body to be ſuſtained, ſo have we a ſuſtenance ſuitable to them both; even the creature animated by God, or God in and by the creature.

How great then is your ſin, that deſtroy your bleſſings by depriving them of their Life? and that in a ſort deſtroy the world to your ſelves, by ſeparating it from its ſoul? and ſo moſt hainouſly injure God, and rob your ſelves of the comfort of all, and turn your bleſſings into burdens, and your helps into hinderances and ſnares to your ſouls. Have you lived ſo long in the School of the world, yea and of the Church too, where you have not only the Library of Nature, but ſupernatural Revelati-

ons to teach you to understand it, and yet do you not know a word or letter? You do but lose and abuse the creatures of God, if you see him not in them; and if you be not in the use of them led up to himself. *The heavens declare the Glory of God, and the firmament sheweth his handy work: Day unto day uttereth speech, and night unto night sheweth knowledge: there is no speech or language where their voice is not heard; their line is gone out through all the earth, and their words to the end of the world,* Psal. 19. 1, 2, 3. and yet poor carnal wretches will not understand them. *All the works of God do praise him; for he is righteous in all his waies, and holy in all his works,* Psal. 145. 10, 17. and yet the wicked will not understand. O how many talents must the ungodly be accountable for, as having neglected them, and perverted them from the prescribed use! Every creature that you see is a Teacher of Divine things to you; and you shall answer for your not learning by them Every creature is an Herald sent from heaven to proclaim the will of your Maker, and your Duty: and you gaze upon the Messenger, and note his garb, and hear his voice, and never understand or regard his Message. I would you did but consider what you lose by this your folly! and what life and sweetness there is in creatures, which the heavenly believer draweth forth, and you have no taste of? And till the Spirit of Sanctification have fitted you to such a work, you are never like effectually to taste it. For it is not every flie that can suck honey from the sweetest flower, though the Bee can do it from that which *we* call a stinking weed. An ignorant Countryman hath a Meadow that aboundeth with variety of herbs; he can make no other use of them then to feed his cattle with them: Or if he walk into his garden, he can only smell the sweetness of a flower: but a skilful Physitian that knows their use, can thence fetch a medicine that may be a means to save his life. But the Believing soul can yet go further, and there find that which may further his salvation. If you have a Lease of your Lands, or a pardon for your life, that's written in an excellent character: There's a great deal of difference between another mans delight in viewing the character, and yours in considering of the security you have by it for estate or life. But the difference is much greater in our present case, between those that have only the superficial sweetness and beauty of the creature, to the pleasing of the flesh, and those

thoſe that have God in it, to the ſpiritual refreſhing of their ſouls. Believe it Sirs, it is not a ſmall ſin to pervert the whole creature (thats within our reach) to a uſe ſo contrary to that which it was appointed to, as fooliſh worldlings do: not only to loſe that uſe and benefit of the creatures which we might have, but to turn all into poiſon and death to our ſelves! Not only to rob God of that Love, and Honour, and Service which they ſhould procure him but alſo to turn all this upon themſelves. I tell you this will prove no venial ſin.

5. And your Guilt herein is further aggravated, in that you do hereby as much as in you lyeth fruſtrate the works of Creation and Redemption. For *God made all things for himſelf*, and you uſe nothing for him. The Redeemer hath reprieved and reſtored the creature, for its primitive uſe, that God might yet have the Glory of his works: and yet you will not give it him; but when you pretend to know God, you Glorifie him not as God, but become vain in your imagination, your fooliſh hearts being darkned, as *Paul* tells them, *Rom.* 1.21. And what doth that man deſerve that would, as to the uſe, deſtroy all the world, and fruſtrate all Gods works both of Creation and Redempion?

6. Herein alſo you are guilty of *Enmity* againſt God. For this is the greateſt wrong that an enemy can do him, to rob him of the glory of his Goodneſs and Power, and to preſer his creatures, as if they were more amiable then himſelf. You cannot dethrone him from his glory; but you may poſsibly deny him the preheminence in your hearts. You may deny him the Kingdom within you; but you cannot diſpoſſeſs him of his Eternal Power or Kingdom without you. The worſt enemy that God hath can do him no harm; but this is no thanks to you: he will not be beholden to you for it. You may as truly ſhew your Enmity by *wronging*, as by *hurting*. And what greater injury can you offer to the Almighty, then to ſet up the ſilly creature in his ſtead, and give it that Love and Service which is his due?

7. Moreover you are guilty of wilfull ſelf-murder: you choak your ſelves with that which ſhould be your food: you turn your daily bleſsings to your bane; by dropping your Poyſon into the cup of Mercies, which bountiful providence putteth into your hands.

hands. There is not a ſurer way in the world to undo you, then by Turning to the creature, and forſaking God. You cry for more of the world, and you are unſatisfied till you have it; and when you have it, you do but deſtroy your ſouls with it, by giving it your hearts, which muſt be given only unto God. What a ſtir do men make for temptation and deſtruction? What coſt and pains are men at to purchaſe them an Idol, and to make proviſion for the fleſh, to ſatisfie its deſires, when they confeſs it to be the greateſt enemy of their ſouls? Like a man that would give all that he hath for a coal of fire to put into the thatch; even ſuch is your deſires after the world, and the uſe you make of it.

8. What abundance of precious time and labour do you loſe, which might and ſhould be better ſpent? Doth not this world take up the moſt of your care, and ſtrength, and time? You are about it early and late! It is firſt and laſt, and almoſt alwaies in your thoughts. It findeth you ſo much to do, that you have ſcarce any time ſo much as to mind the God that made you, or to ſeek to eſcape the everlaſting miſery, which is near at hand. It hath taken up ſo much of your hearts, that when God ſhould have them in any holy duty, or ſervice for his Church, you are heartleſs. When you ſhall ſee your accounts caſt up to your hands (as ſhortly you ſhall ſee it, though you will not now be perſwaded to do it your ſelves) and when you ſhall there ſee, how many thoughts the world had in compariſon of God; and how many hours were laid out upon the world, when Gods ſervice was caſt by for want of time; and how near the creature was to your heart, while God as a ſtranger ſtood at the door: And, in a word, how the world was your daily buſineſs, while the matters of God ſtept in but now and then upon the by; you will then confeſs that you laboured in vain, and that your life and labour ſhould have been better employed. Hath God given you but a ſhort uncertain life, and laid your everlaſting life upon it; and will you caſt all away upon theſe tranſitory delights? How ſhort a time have you for ſo great a work; and ſhall the world have all? Oh that you did but know to how much greater advantage you might have ſpent this time and labour in ſeeking God and an endleſs Glory! One thing is needful: make ſure of that: and waſte not the reſt of your daies in vanity!

What

What wiſe man would ſpend ſo precious a thing as Time is, upon that which he knows will leave him in Repentings that ever it was ſo ſpent? The world doth rob poor ſinners of their time: but when they ſee it is gone, and they would fain have a little of that time again to make preparation for their everlaſting ſtate, it is not all the world then that can bring them back one hour of it again. Certainly ſuch a loſs of time and labour is no ſmall aggravation of a worldlings ſin.

9. You are alſo guilty of the high contempt of the Kingdom of Glory, while you prefer theſe tranſitory things before it. Your hearts and lives ſpeak that which you are aſhamed to ſpeak with your tongues. You are aſhamed to ſay that Earth is better for you then Heaven, or that your ſin is better for you then the favour of God: but your lives ſpeak it out. If you think not your preſent condition better for you then heaven, why do you chooſe and prefer it? and why do you more carefully and laborioufly ſeek the things of earth, then the Heavenly Glory? If your child would ſell his inheritance for a cup of Ale, you would think he ſet light by it: And if he would part with father and mother for the company of a beggar or a thief, you would ſay he had no great love to you. And if you will venture your part in heaven for the pleaſures of ſin, and will part with God for the matters of this world, would you have him think that you ſet much by his Kingdom or his love? O the unreaſonableneſs of ſin! the madneſs of worldly fleſhly men! Is it indeed more deſirable to proſper in their ſhops, their fields, and their pleaſures for a few daies or years, then everlaſtingly to live in the preſence of the Lord? Shall Chriſt purchaſe a Kingdom at the price of his blood, and offer it us freely, and ſhall we prefer the life of a bruit before it? Shall God offer to advance ſo mean a creature to an heavenly ſtation among his Angels; and ſhall we chooſe rather to wallow in the dung of our Tranſgreſſions? Take heed, leſt as you are guilty of *Eſau's* folly, you alſo meet with *Eſau's* miſery! and the time ſhould come, that you ſhall find no place for Repentance, that is, for Recovery by Repentance, though you ſeek it with tears. Contempt of kindneſs, is a provoking thing: For it is the height of ingratitude. And eſpecially when it is the greateſt kindneſs that is contemned. As it will be the everlaſting imployment of the Saints, to enjoy that

felicity, and to admire and praiſe that infinite Love which cauſed them to enjoy it: So will it be the everlaſting miſery of the damned, to be deprived of that felicity, and to think of their folly in the unthankful contempt of it; and of the excellency of that Kingdom which thus they did contemn. God ſets before you Earth and Heaven: If you chooſe earth, expect no more: And hereafter, Remember, that you had your choice.

10. To make ſhort of the reſt of the aggravation of your ſin, and ſum it up in a word; Your Love of the world is the ſum of all iniquity. It virtually or actually containeth in it the breach of every command in the Decalogue. The firſt Commandment which is the foundation of the Law, and eſpecially of the firſt Table, is broken by it, while you make it your Idol, and give it the Eſteem, and Love, and Service that is due to God. The ſecond, third and fourth Commandments it diſpoſeth you to break. While your hearts and ends are carnal and worldly, the manner of your ſervice will be ſo, and you will ſuit your Religion to the will of men, and your carnal Intereſt, and not to the will and word of God. The name and holy nature of God, is habitually contemned by you, while you more ſet by your worldly matters then by him: His holy daies you ordinarily violate, and his Ordinances you do hypocritically abuſe, while your hearts are upon your covetouſneſs or ſenſual delights; and are far from him while you draw near him with your lips. Worldlineſs will make you even break the bonds of natural obligations, and be unthankful to your own Parents, diſobedient to your ſuperiours, unfaithful to your equals, and unmerciful to your inferiours. There is no truſting a worldling, he will ſell his friend for money. He careth not to wrong you in your life, your chaſtity, eſtate and name, for his luſtful, ambitious, and covetous deſires. For he directly breaketh the tenth Commandment, which is the ſum of the ſecond Table, requiring us to regard the welfare of our neighbour, and not to maintain a private ſelfiſh intereſt againſt it. So true is that of *Paul*, 1 Tim. 6. 10. *The love of money is the root of all evil.* As adhering to God, is the ſum of all Duty, and Spiritual Goodneſs; ſo adhering to the creature, inſtead of God, is the ſum of all wickedneſs and diſobedience.

And ſeeing all this is ſo, I require you here in the name of God,

God, to caſt out this wickedneſs, and cheriſh it no longer: Bring forth that Traytor that hath dethroned God in your hearts and exalted it ſelf, and let it die the death. It ſubverteth Common-wealths, and all ſocieties; it cauſeth perjury, perfidiouſneſs and ſedition; it raiſeth wars, and ſets the world together by the ears: it overturneth all right order, and ſtrikes at the heart of Morality it ſelf, and would make every man a Woolf or Tyger to his brother: It is a murderer of your own ſouls; and the cauſe of cruelty both to the ſouls and bodies of others: It is a lyar that promiſeth what it cannot perform: It is a cheater that would deceive you of your everlaſting happineſs; and tice you into Hell, by pretences of furthering your profit and contents: It cauſeth parents to neglect the ſouls of their children, and children to wiſh the death of their parents, or be weary of them, or diſregard them: and cauſeth Law-ſuits and contentions between brother and brother, and neighbour and neighbour; and fills the heart with rancor and malice; and turneth families and Kingdoms into confuſion: it maketh people hate their Teachers; and too many Miniſters to neglect their flocks: It adulterouſly ſeeketh to vitiate the ſpouſe of Chriſt, and take up the heart which was reſerved for himſelf: It robbeth him of his honour, of our affections and obedience; and Sacrilegiouſly defaceth the Temple of the Holy Ghoſt: It will not allow God one free thought, nor full affection of your heart, nor one hour entirely improved for his honour.

This is the World; and thus is it uſed by ſenſual men. Judge now whether it deſerve not to die the death; and to be caſt out of your ſouls! and wherher we have not reaſon to ſay, *Crucifie it, Crucifie it?* Ask me no more, *What evil it hath done!* You ſee it is ſuch an enemy to the God of heaven, that if you cheriſh it and let it live in your hearts, you are not friends to Chriſt or your ſalvation. Away with it then without any more ado; and uſe it as the world did uſe your Lord: and as it nailed him on the Croſs, ſo go to his Croſs, for a nail to faſten it, and for ſtrength to Crucifie it, that you may be victors and ſuper-victors through him that loved you, and overcame the world for you. Chooſe not to be ſlaves, when you may be free-men and triumphers. Take warning by all that have gone before you: ſerve not a Maſter that caſteth off all his ſervants in diſtreſs; and leaveth

them all in fruitleſs complaints of its unprofitableneſs ! Think not to ſpeed well where never man ſped well before you ; nor to find content, where none have found it. If all the worlds followers complain of it at the parting, take warning by them, and foreſee the end. Find out one man that ever was made happy by the world, (in a true and durable happineſs) before you venture your own hopes and happineſs in ſuch hands. Put not your ſelves and all that you have in ſuch a leaking veſſel that never yet brought man ſafe to ſhore. Will neither the experience of your own lives, nor the experience of all the world before you, delivered in the hiſtory of ſo many thouſand years, be a ſufficient warning to you to avoid the ſnare ? What will you take then for a ſufficient warning ? Were not reaſon captivated, one would think that a walk into the Church-yard might ſatisfie you. The ſight of a grave or of a dead body ſhould kill and diſgrace the world in your eyes. Do you ſee where you muſt lie, and what that fleſh which you ſo regard muſt be turned to, and what is the moſt that can be expected from the world, and in how poor and deſpicable a caſe it will then leave you ? and yet will you doat upon it, and neglect and loſe the life everlaſting for it ? Will you be wilfully ſeduced by the vain-glory and oſtentation of blinded worldlings, when you are certain before-hand that they will not be long of the mind themſelves, that now they are ? Name me one man if you can, that rejoyceth in his worldly proſperity now, and ſpeaketh well of it, who rejoyced in it, and ſpoke well of it two hundred years ago ! Its a child indeed that would have an houſe builded by every fine flower that he ſeeth in his way, and forgetteth his home, his friends and his inheritance ! When its two to one but the flower will be withered, before his houſe be finiſhed, and the pleaſure will not anſwer the trouble and coſt. Indeed if the world were a better place, then that which we are going to, I could not then blame any to deſire to keep it as long as they can : And yet if it were ſo, the certainty of our removall ſhould make us leſs regard it, and look more to the place where we muſt evermore remain. Much more when our home doth exceed this world in *worth*, as much as in continuance. Its folly enough to ſet a mans heart upon the faireſt Inn that is in his way ; but to prefer a ſwine-ſtye before a Pallace where his Father dwells and his inheritance doth lie, is ſomewhat worſe then meer folly :

folly: and its meet that ſuch be uſed according to their choice. Its meet indeed that we be patient in our Wilderneſs, and murmure not at God for the ſufferings that it caſteth us upon. But to love it better then the promiſed Land, and to think or ſpeak hardly of our happineſs it ſelf, and thoſe that would lead us to it, this is unreaſonable. The Iſraelites were never ſo fooliſh as to build Cities in the Wilderneſs, as deſiring to make it their fixed habitations; but contented themſelves with moveable tents. What a curſe were it if God ſhould put you off with earth, and give you no other treaſure and felicity, but what it can afford. You might well then look on your Inheritance as *Hiram* did on his twenty Cities in *Galilee*, 1 *King.* 9. 11, 12. and diſliking it, call it the Land of *Cabul*. It is the deſcription of miſerable wicked men to have their portion in this life, *Pſalm* 17. 14. Suppoſe you had the moſt that you can expect in the world; would you be contented with this as your portion? What is that you would have, and which you make ſuch a ſtir for? Would you have larger poſſeſſions, more delightful dwellings, repute with men, the ſatisfying of your luſts? *&c.* Dare you take all this for your portion if you had it? Dare you quit your hopes of the life to come for ſuch a portion? You dare not ſay ſo, nor do it expreſly; though you do it implyedly and in effect. O do not that which is ſo horrid that your own hearts dare not own without trembling and aſtoniſhment!

I pray you tell me; do you think that a ſufficient Portion which the Devil himſelf would give you if he could, or is willing you ſhould have? He is content that you enjoy your luſts and pleaſures; he is willing to let you have the honours and fulneſs of the world, while you are on earth. He knows that he can this way beſt deal with your conſciences, and pleaſe you in his ſervice, and quiet you awhile till he hath you where he would have have you. He that told Chriſt of all the Kingdoms of the world, and the glory of them, would doubtleſs have given him them, if it had been in his power, to have obtained his deſire. Though you think it too dear to part with your wealth or pleaſures for heaven, and to be at the labour of an holy life to obtain it; the Devil would not think it too dear to give you all *England*, nor all the world, if it were in his power, that thereby he might keep you out of Heaven: And he is willing night and day to

go about such kind of work, that may but attain his ends in devouring you. If he were able, he would make you all Kings, so that he could but keep you thereby from the Heavenly Kingdom. Alas, he that temp[t]eth you to set light by heaven, and prefer this world before it, doth better know himself to his sorrow, the worth of that everlasting glory which he would deprive you of, and the vanity of that which he thrusteth into your hands. As our Merchants that trade with the silly Indians, when they have perswaded them to take glass, and pieces of broken Iron, and brass, and knives, for Gold or Merchandize of great value, they do but laugh at their folly when they have deceived them, and say, *What silly fools be these to make such an exchange!* For the Merchants know the worth of things, which the Indians do not. And so is it between the Deceiver of souls, and the souls that he deceiveth. When he hath got you to exchange the love of God and the Crown of Glory, for a little earthly dung and luft, he knows that he hath made fools of you, and undone you by it for ever.

Do you not think your selves that it is abominable madness in those Witches that make a Covenant with the Devil, and sell their souls to him for ever, on condition they may have their wills for a time? I know you will say it is abominable folly. And yet most of the world do in effect the very same. God hath assured them that they must forsake him or the world, and that they must not love the world if they will have his love; nor look for a portion in this life, if they will have any part in the inheritance of the Saints: He offers them their choice; to take the pleasures of Earth or Heaven: And Satan prevaileth with them to make choice of Earth, though they are told by God himself, that they lose their salvation by it.

And here you may see what advantage Satan gets, by playing his game in the dark, and doing his work by other hands, and keeping out of sight himself, and deceiving men by plausible pretences. Should he but appear himself in his own likeness, and offer poor worldlings to make such a match with them, how much would the most of you tremble at it and abhorr it? And yet now he doth the same thing in the dark, you greedily embrace it. If you should but see or hear him, desiring you to put your hands to such a Covenant as this is, [*I do consent to*

part

part with the love of God, and all my hopes of ſalvation, ſo I may have my pleaſures, and wealth, and honour till I die.] Sure, if you be not beſides your ſelves you would not, you durſt not put your hands to it. Why then will you now put both hand and heart to it; when he plaies his game underboard, and implicitly by his temptations doth draw you to the ſame conſent? What do the moſt of the world, but prefer earth before heaven through the courſe of their lives? They preſer it in their thoughts, and words, and deeds. It hath their ſweeteſt and freeſt thoughts and words, and their greateſt care, and diligence, and delight. And what then do theſe men do, but ſell their ſalvation for the vanities of the world? Believe it, Sirs, if you underſtood the Word of God, and underſtood Satans temptations, and underſtood your own doings, you would ſee that you do no leſs then thus make ſale of your precious ſouls. And it is not your falſe Hopes that for all this you ſhall be ſaved, when you can keep the world no longer, that will undo the bargain. If the Law of the Land do puniſh Murder and Theft with death, he that ticeth you to commit the crime, doth tice you to caſt away your life; and it will not ſave you to ſay, [*I had hoped that I might have plaid the thief or murderer, and yet be ſaved.*]

O Sirs, if you knew but half as well what you ſell and caſt away, as the Devil doth that tempts you to it, ſure you durſt never make ſuch a match, nor paſs away ſuch an inheritance, for a little earthly ſmoak and duſt.

SECT.

SECT. XVIII.

Use of Exhortation.

MEN, Fathers and Brethren, hearken to the word of Exhortation which I have to deliver to you from the Lord. I know that this world is near you, and the world to come is out of sight. I know the flesh which imprisoneth those souls, is so much inclined to these sensual things, that it will be pleased with nothing else: But yet I am to tell you from the word of the Lord, that this world must be forsaken before it forsake you, and that you must vilifie and set light by it, and your heart and hopes must be turned quite another way, and you must live as men of another world; or you will undo your selves and be lost for ever. If you have thought that you might serve God and Mammon, and Heaven and Earth might both be your End and Portion, and God and the world might both have your hearts, I must acquaint you that you are dangerously mistaken. Unless you have two hearts, One for God, and one for the world: and two souls, One to save, and one to lose. But I doubt when one soul is condemned, you will not find another to be saved. I must plainly tell you, that the case of multitudes, not only of the sottish vulgar, but of persons of Honour and Worshipful Gentlemen, is so palpably miserable in the eyes of impartial discerning men, that we are obliged to lament it. We hear you speak as contemptibly of the world in an affected discourse, as any others: but we see you follow it, with unwearied eagerness: You dote upon it: You contrive and project how you may enjoy it; You think you have got some great matter when you have obtained it: A filthy stir you make in the world, some of you, to the disquiet of all about you, that you may be richer or greater then you are. It takes up your heart, your time, your strength; and visibly it is the very work you live for, and the great game that you play, and the main trade that you drive on; and all your Religious affairs come in but on the by, and God is put off with the leavings of the world: And if you are low in the world, or miss of your desires, and suffer in the flesh; you whine, and repine, as if you had lost your God and your Treasure. If you will deceive

deceive your ſelves by denying this, that bettereth not your caſe: Neither God, nor any wiſe man, that ſeeth your worldly lives, and how much you ſet by worldly things, and how little Good you do with your wealth, and how much the fleſh and your poſterity have as devoted unto them, and how little God hath devoted unto him; I ſay, no wiſe man that ſeeth this will believe that you are mortified heavenly men. I do here proclaim to you this day from the Word of the Lord, that *this your way is your folly*, *Pſalm* 49. 13. *Luke* 12. 20. and that you are at preſent in a damnable condition, that you are the *enemies of God, whoever of you are friends to the World*, and that if *you love the World, the love of the Father is not in you*, 1 *John* 2. 15. and that you muſt in Affection and Reſolution forſake all that you have in the world, and look for a Portion in the world to come, or you are not Chriſtians indeed, nor can be ſaved, *Luke* 14. 33. It would grieve the heart of a Believing man, to ſee how deſperately many civil ingenuous Gentlemen and others delude and deſtroy themſelves inſenſibly. You will I hope all cry ſhame upon a common ſwearer, drunkard or whoremonger: you will hang a Thief, a Murderer, or a Traytor. But you ſeem not ſenſible of the miſery of your own Condition, that are perhaps in a more dangerous caſe then theſe. I beſeech you conſider! Is not that the moſt ſinful and dangerous ſtate, where God hath leaſt of the heart, and the creature hath moſt? What know you, if you know not this? Why it is apparent, that there is leſs Love to the world in many an one of the forementioned wretches, then in many Civil Gentlemen, that live in good reputation in their Countrey, and little ſuſpect ſo much miſchief by themſelves. That is the moſt wicked man, that hath in his heart the ſtrongeſt Intereſt which is oppoſite unto God: and all that is not ſubordinate is oppoſite. Sin hath not ſo deep and ſtrong an Intereſt in ſome Muderers, that kill a man in a paſſion, in ſome ſwearers that get nothing by it, but ſwear in a paſſion, or in ſome thieves, that ſteal in neceſſity, as it hath in many that ſeem ſober and Religious. I ſay again, the greater creature Intereſt, the more ſinful is the eſtate. Alas, Sirs, the abſtaining from ſome of theſe crimes, and living like Civil Religious men, if the world be not Crucified to you and you to it, doth but hide your ſin and miſery, and hinder your ſhame and repentance, but not prevent your damnation. Nay

the very Intereſt of the fleſh it ſelf may make you forbear diſgraceſull ſins; and ſo that may be finally your greater vice, which you ſo much glory in, and which is materially your duty. All the privi.ledge of your condition is, that you ſhall ſerve the Devil in more Golden fetters, then the poorer and contemned ſort of ſinners; and that you may be the children of wrath with leſs ſuſpition; and that you may go to Hell in more credit then the reſt; and by your ſelf-deceit, you may keep off the knowledge of your miſery, and the diſquiet of ſoul that would follow thereupon; till death make you wiſer when it is too late. And is this a benefit to rejoyce in? Indeed you have your Good things in this life; you may be cloathed in the beſt, and fare deliciouſly, and when you are in Hell Torments, where you would be glad of a drop of water, your kindred on earth may nevertheleſs honour your name, and little ſuſpect or believe your miſery. And this is the Priviledge that you have above more diſgraced offendors: You leave a better eſteem of you on earth, when your ſouls are in Hell! But, alas, if a Pope ſhould *Saint* you, and his followers pray to you and worſhip you, as its poſſible they may do, this will not eaſe your torments. I confeſs I am ſenſible that this kind of diſcourſe is not very like to pleaſe you; but it is not my errand to Pleaſe, but to Profit. For my part, I bear you as much reſpect, as you are Magiſtrates, or otherwiſe qualified for the common good, as others do: But I muſt deal plainly with you, in hope of your recovery, or at leaſt of the diſcharge of my own ſoul. I confeſs to you, I look upon a worldly Prince, or Judge, or Juſtice, or Gentleman, or Freeholder, yea or Miniſter, as men as wicked before God, and in as damnable and dangerous a caſe to their own ſouls, as the thieves that you burn in the hand and hang. I am far from extenuating *their* ſin or miſery; but I am ſhewing you your *own*. Your ſin may be as deep rooted, and the intereſt of the world may be more predominant in you, then in them. Your lands, and houſes, and hopeful poſterity, and the other proviſions that you have made for your fleſh, may have more of your hearts, then the world hath of the heart of a poor priſoner that never had ſo much to Idolize. Believe it Gentlemen, Chriſt was not in jeſt, when he ſo often and earneſtly warneth men of your quality of their everlaſting peril: Even more then ever he did Adulterers

or

or Thieves. Its not for nothing that he tells us how [*the cares of the World, and the deceitfulneſs of riches choak the Word, that it becometh unfruitful*, Luke 8. 14. Mat. 16. 22. *The Phariſees that were covetous deriſed Chriſt*, when others did believe, *Luke* 16. 14. They cannot be true Believers that *receive Honour one of another, and ſeek not the honour that cometh from God only*, *John* 5. 44. that is, who preſer the former. It is not for nothing that Chriſt aſſureth you, that *it is as hard for a rich man to enter into the Kingdom of God, as for a Camel to go throw a needles eye.* Which though it be poſſible, doth plainly ſhew ſome extraordinary difficulty, *Mat.* 19. 23, 24. ſuch uſe to go away ſorrowful, when they hear of *forſaking all, becauſe they are rich*, Luke 18.23. *Hath not God choſen the poor of this World, rich in faith, to be heirs of the Kingdom, which he hath promiſed to them that love him?* *Jam.* 2. 5. And the Holy Ghoſt ſaith not without cauſe, that [*Not many wiſe men after the fleſh, not many mighty, not many noble are called,*] 1 Cor. 1. 26. *But God hath choſen the weak things of the world to confound the things that are mighty; and baſe things of the world, and things that are deſpiſed, hath God choſen, and things that are not, to bring to nought things that are, that no fleſh ſhould glory in his preſence*, *v.* 27,28,29. It is the common caſe of proſpering worldlings to play the fool after all Gods warnings, and in their hearts to ſay, *Soul take thy reſt*; when they know not but *that night their ſouls may be called for*, *Luke* 12. 20. O that you would be pleaſed but conſiderately to read thoſe two parables or hiſtories, *Luke* 12. 16. and *Luke* 16. 19. which you have ſo often read or heard inconſiderately. I beſeech you think not that *we* wrong ſuch men, if we rank them with the moſt notorious ſinners. The Apoſtle reckoneth them with the moſt hainous ſinners that ſhould ariſe in the laſt daies, 2 *Tim.* 3. 2,4. *Covetous, and lovers of their own ſelves, and lovers of pleaſures more then God*, and bids us *turn away from ſuch.* And he reckoneth them among ſuch as the Church muſt excommunicate, and with whom a Chriſtian may *not eat*, 1 *Cor.* 5. 10,11. And with the notorious wicked men that *ſhall not enter into the Kingdom of God*, 1 *Cor.* 6. 10. *Eph.* 5. 5. It is a ſin *not to be once named among the Saints*, *Eph.* 5. 3. In a word, if you are worldly or coverous, you are certainly wicked and abhorred by God, how highly ſoever you may be eſteemed of men. *Pſalm* 10. 3. *The*

wicked boasteth of his hearts desire, and blesseth the covetous whom the Lord abhorreth.] If yet you think I use you unmannerly in speaking so hardly of you, hear the Holy Ghost a little further, *Jam.* 5. 1. *Go to now ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments motheaten, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire, ye have heaped treasure together for the last dates*] And mentioning their oppression, he addeth, [*Ye have lived in pleasure on the earth, and been wanton: Ye have nourished your hearts as in a day of slaughter.*] In a word, If Christ called *Peter* himself a Satan, when he would have had him favour himself, and avoid suffering, because *he savoured not the things of God, but of men, Mat.* 16. 22. You may see that we call you not so bad as you are.

I Shall now take the freedom to come a little nearer you, and close with you upon the main of my business. Poor worldlings! I come not hither to beat the air, nor to waste an hour in empty words: but it is *Work* that I come upon. An unpleasing *Work* to flesh and blood; even to take away your profits, and pleasures, and honours from you! to take away the world from you, and all that you have therein! Not out of your Hands, but out of your Hearts! Not against your wills, (for that is impossible) nor by unresistible force (I would I could do that) but by procuring your own consent, and perswading you to cast them away your selves. I cannot expect the consent of your flesh, and therefore I will not treate with it; but if yet you have any free use of your reason in matters of this nature, look back upon the Reasons that I have before laid down, and tell me whether you see not sufficient cause to forsake this world, and betake your selves to another course of life, and look another way for your felicity? This then is the upshot of all that I have been saying to you, and this is the Message that I have to you from God; to require you presently to renounce this world, and unfeignedly to despise it, and proclaim war against it, and to come over to him that is your rightful Lord, and will be your true and durable

durable Reſt. What ſay you! Will you be divorced from the world and the fleſh this day? and take up with a naked Chriſt alone, and the Hopes of an heavenly felicity which he hath promiſed? Will you bring forth that Traytor that hath had your hearts and lives ſo long, and let him die the death? Shall the world this day be Crucified to you, and you to it? I am to let you know, that this is the thing that God expecteth, and nothing leſs will ſerve the turn, nor will any worldly kind of Religiouſneſs bring you to ſalvation. This world and fleſh are enemies to God, and you have been guilty of High Treaſon againſt his Majeſty by harbouring them, and ſerving them ſo long. And I am moreover to let you know, that God *will* have them down, one time or other: Either by his Grace, or by his Judgement! Had you rather that Death and Hell ſhould make the ſeparation, then that ſaving grace ſhould do it? Will you ſtill hide it as ſugar under your tongue? Will you obſtinately cleave to it, when you know its vanity, and the miſchief that ſuch contempt of God will bring? If you do ſo, God will embitter it to you in the end! and he will make it gall in your mouthes, and torment to your hearts, and you ſhall ſpit it out, and be forced to confeſs that it is no better then you were told. I do charge you therefore in the name of the Lord, that you renounce this world without delay, and preſently and effectually Crucifie it to your ſelves. You once did it by your parents in Baptiſm, and you have proved falſe to that profeſſion: Now do it by your ſelves, and ſtand to what you do. If it had not been a part of Chriſtianity, you had not been called to do it then: And therefore you may underſtand, that it is but to be Chriſtians indeed that I perſwade you. A *Chriſtian Worldling*, is as meer a fiction, as a *Chriſtian Infidel*. Enter now into your own hearts with a Reforming zeal. It ſhould be the Temple of the Holy Ghoſt: down then with every Idol that is there erected: Whip out the buyers and ſellers, and overthrow the money Tables, and ſuffer it not to be made a den of thieves. Down with your *Diana's*: Though the world worſhip her; God and his ſanctified ones deſpiſe her. What the ungodly ſay of our *Zion*, we ſay of your *Babel*, Down with it, raſe it, even to the foundation: it is a thing to be deſtroyed: happy is he that daſheth the brats of worldly concupiſcence againſt the ſtones, *Pſalm* 137. 7, 8, 9. Mortifie your members

that are on earth. Crucifie this your pretended King. Away with the world out of your hearts, it is not fit that it ſhould there live.

Honourable, Worſhipfull, and all Well-Beloved; I beſeech you hear me not, as if I ſpeak but words of courſe to you, or read you but a formal Lecture. I mean as I ſpeak, and I profeſs to the faces of you all, that either the *world* and *fleſh* or *you* ſhall die. Kill it, or it will kill you; and Chriſt will deſtroy both it and you. Think not any more of a fleſhly earthly minded man, that hath his affections on this world, as a tollerable ſinner of the ſmaller ſize: I tell you, the Devil may as ſoon be ſaved, as a man that liveth and dyeth a ſenſualiſt. I mean not only the notorious Miſers, or the infamous Drunkards, Gameſters or idle Gallants; but all men, even the moſt Civil or ſeemingly Religious, in whoſe hearts a worldly fleſhly intereſt is predominant. If you are ſuch, your Honours and Riches will not keep you from being fire-brands of hell. Down therefore with the world, and ſet up God alone in your ſouls.

I cannot but underſtand, that I am like to be an unwelcome Meſſenger to you, that come on ſuch an ungratefull errand. If I came as the Levellers or Quakers, to cry down your pride and worldlineſs, with ſuch mixtures of deſtraction as might make you laugh at me as a ſelf-conceited fantaſticall perſon, perhaps it would trouble you leſs to hear me. For you look on them as hiſtrionicall actors. Quakers do but jeſt with you, or harden you by their vanity: But we are in good ſadneſs, and God himſelf is in good ſadneſs with you. We muſt have your worldly Intereſt out of the very hearts of you; Chriſt will have your heart blood for it, if he ſhall not have it.

And here you may ſee, that it is no wonder if the ſerious faithfull Miniſters of Chriſt, be men deteſted by moſt of the world, even of profeſſed Chriſtians themſelves. For alas, what an errand is it that God doth ſend us on! If I ſhould take the Crown from the Princes head, and tread it in the dirt, what muſt I expect! If I came to take away your honours, or your eſtates, your houſes, lands, or moneys; What muſt I expect! Do you not proſecute and hang Thieves for robbing you of ſome of theſe! Why though I do leſs in ſome reſpects, it is more that I am ſent to do in other reſpects. Though we take not the Princes Crown from his head, we muſt take it from his heart. Though we take

not

not your money out of your purſes, nor your goods out of your houſes, nor your houſes out of your poſſeſſions, we muſt attempt to take them all out of your hearts. No wonder then if we be hated of all ſuch; For at the heart it is that the world is ſweeteſt to you: there it is neareſt and deareſt to you: and there is your carnal Intereſt deepeſt rooted. To be let blood in the very heart, will be more grievous to you then in the hand. And yet ſo it muſt be, that the heart blood of worldly Intereſt may be let out, in the Crucifying of it, as the world did let out the heart-blood of Chriſt. What are all your ſuits at this Aſſize about! but againſt one man that robbed you of your money! againſt another that took your cattle! againſt another that would deprive you of your eſtate! and againſt another that hath wounded your Honour and Reputation! and another that ſome how provoked you to revenge by contradicting your will. What wonder then if you ſhould all turn your ſpleen againſt me, that would take not one of theſe, but all, and that from you all, and that from your very hearts. The fleſh would *be all*, and *have all*; or elſe it were not the chiefeſt Idol: No marvel then if it ſtorm, when we would take all from it.

And yet let me tell you, to abate your indgnation, that though we talk of caſting down your Temple, we add withall, that it ſhall be built again in three daies: and the caſting of it down, will tend to its greater glory. The world will be more honourable and uſefull to you when it is Crucified, and the fleſh when it is ſubjected, then now they be: But of that more anon.

Obj. *Oh but*, ſaith the Carnal Heart, *Have my honours and dignities coſt me ſo dear; have I been ſo long in getting my Riches, and ſhall I now part with all for your ſpeeches? and do you think I am ſuch a fool as to be worded out of them? Soft and fair: I came not by them ſo eaſily, nor will I ſo eaſily part with them, nor with the content and comfort that my heart hath in them.*

Anſw. Becauſe that worldlings think themſelves ſo wiſe, and put ſuch a face of confidence on their dotage, I ſhall yet draw nearer you, and reaſon the caſe a little further with you, and to that end I ſhall propound theſe following Queſtions, deſiring your ſerious anſwer.

Queſt.

Queſt. 1. BEcauſe you preſume to call it folly, to part with all at Chriſts command, tell me, *Whether is God or you the wiſer, and whoſe judgement is fitteſt to determine which is the wiſeſt way?* Who are like to be the fools indeed? thoſe that you call ſo, or that God calleth ſo? Sure you ſhould eaſily be reſolved of this: For if you be wiſer then God, then you are Gods, and God is no longer God. For he that is wiſeſt and beſt is God. And me thinks, as bad and as mad as you are, you ſhould not be ſo mad yet as to ſay, or think that you are Gods, or that you are wiſer then God. Well then, hold but there, and then let us conſider, Whether God and you be both of a mind, about the matters of the world, *Pſalm* 49. 13. When he hath deſcribed the life of a proſperous worldling, he ſaith, [*This their way is their folly: yet do their poſterity approve their ſayings.*] And in *Luke* 12.20. we find Chriſts cenſure on ſuch an one as you, that ſaid within himſelf, [*Soul, thou haſt much goods laid up for many years: take thine eaſe, eat, drink and be merry.*] To whom God ſaith, [*Thou fool, this night thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?*] And that you may learn to make a due application of this, and not think it is nothing to you, Chriſt addeth, [*So is he that layeth up treaſure for himſelf, and is not rich towards God.*] Where you may note the exact deſcription of a graceleſs worldling, ſuch as throughout this diſcourſe we mean: He is one that layeth up treaſure for himſelf, and is not Rich towards God; as all the ſanctified are. The difference lyeth in the matter, and end, or uſe of his riches. The worldling layeth up earthly treaſure, the ſanctified man layeth up a treaſure in heaven with God: The worldling is rich for himſelf, and all that he parteth with for Gods ſervice or the poor, is but the leavings of the fleſh, and that which it can ſpare, when its own deſires are ſatisfied, (for ſo much an Epicure may part with to good uſes:) But the ſanctified doth employ his riches for God, as being Rich to him, and not to his Carnal ſelf.

You ſee by this time who they be that are the fools in Gods account. And that though *the children of this world are wiſer in their*

their Generation then the children of light, Luke 16. 8. yet *the wiſdom of the world is fooliſhneſs with God, and the fooliſhneſs of God is wiſer then men*, 1 Cor. 3. 19. & 1. 20, 25.

And you know that it is Chriſt that requireth you to forſake *all that you have for him*; and dare you ſay that Chriſt commandeth you to be fools? Is not that the wiſeſt way which he requireth?

Obj. *But Chriſt would not have us caſt away that which he giveth us, but only rather to forſake it, then to forſake him; and that I would do.*

Anſw. But if you forſake it not firſt in Affection and Reſolution, you will never forſake it actually when he calls you to it; though you may be confident you ſhould, while you look not to be put to it. In your *hearts* all muſt be now forſaken, though you may keep ſome in your *hands* till God require it. 2. And even in proſperity you muſt devote your wealth to God, and uſe it more for him then for your ſelves, if you will prove your ſelves to be his ſervants.

Queſt. 2. MY ſecond Queſtion to you is this: You that are ſo loath to part with the world and be Crucified to it, tell me, *What hath it done for you?* that you ſhould be ſo fond of it, and that it ſhould ſeem worthy of ſuch eſtimation and affection? Hath it not put you to more care and ſorrow then it is worth? It never gave you ſolid Peace! it never made you acceptable to God! You are not a jot better when you are rich, then when you are poor; unleſs grace do that for you that riches cannot; nay and grace muſt do it not only *without*, but *againſt* your riches. All that the world can do for you, is but to ſatisfie your ſenſual appetite, and by the ſuperfluity to pleaſe a Covetous mind. And is this a matter of ſo great worth? A beaſt may have his ſenſual delight as well as you? And if man be better then a beaſt, do you think he is not capable of a better and higher delight then beaſts? Will you call your ſelves Men and Chriſtians, and yet take up with the pleaſures of a bruit, and there place your happineſs? If the drunkard have an hundred barrels of Ale or Wine more then he can drink, this doth not ſo much as

pleaſe his appetite; but only his fancy: So if you have never ſo much riches more then your fleſh it ſelf hath uſe for, this only pleaſeth a covetous fancy. All that you enjoy is but ſo much as may ſatisfie the luſts of your fleſh. And I pray you tell me, Whether you do not your ſelves believe that a ſober, temperate, heavenly Chriſtian doth live as comfortable a life as you? And, Whether they have not more peace in their minds without your ſinful ſenſual delights, then you have with them? Indeed it is but the diſtemper of your minds that makes that ſo pleaſant to you, which another that is well in his wits would be weary of: As the ſwine takes pleaſure to tumble in the mire, which a wiſe man would not do. Do you not ſin againſt your own experience! Have you not found, that the world is an unſatisfactory thing, and cannot help you in a day of trouble? And yet will you ſtick to it?

Queſt. 3. MY next Queſtion is, *What hath the World done for any other*, that ſhould perſwade you to ſet ſo much by it as you do? Did it ever ſave a ſoul? or heal a ſoul? or make a man truly happy at the laſt? Look back in any credible Records, to the beginning of the world, and down to this day, and tell me where is the man that is made happy by the world? And Conſider what it hath done for them all? He that had moſt of it, and made the beſt of it, for the pleaſing of his fleſh, had but a ſhort taſte of ſenſual pleaſures, which quickly left him worſe then he was before; like cold drink to a man in the fit of an Ague. And will you ſo far lay by your reaſon, as to go againſt the Experience of all the world? Do they all cry out againſt it as Vanity, and yet will you take no warning? Can you think to find that by it that no man ever found before you? What art have you to extract ſuch comforts from the creature, that never man could do till now? It is the ſhame of them that ſpend ſo much coſt, and time, and labour, in ſeeking that ſeed of Gold which they call the Philoſophers ſtone, becauſe never any that ſought it could find it, but have all loſt their labour. So is it your far greater ſhame, to run an hazard ſo much greater for that which never man from the beginning of the world

world could find till now. *Solomon* went as far as any, in the pleaſing of his fleſh with the fulneſs of the world, and in the Concluſion he paſſeth this ſentence on it, that *All is vanity and vexation of ſpirit.*

Queſt. 4. MY next Queſtion to you is this: *What is it that you do ſeriouſly expect from the world for the time to come,* that ſhould perſwade you to ſtick ſo cloſe to it as you do? Some great matter ſure you think it will do for you? or elſe you would never ſo eſteem it. I pray you tell me what it is? Do you think verily, that it will make you truly happy? Do you expect that it ſhould bring you to heaven? I ſuppoſe you do not. What then will it do for you? It will neither prevent a ſickneſs, nor remove it: It cannot take away a tooth-ake, nor a fit of the gout or ſtone: It will not ſave you from the jaws of death, nor keep your bodies from rotting in the grave, nor bribe the worms or corruption from devouring them. When your Phyſitian tells you that your diſeaſe is uncurable, and you ſee that there is no way but one with you, and you muſt be gone, there's no remedy, if then you cry for help to the world, it cannot help you: Friends cannot ſave you, Riches and Honours, Houſes and Lands cannot preſerve you: Death will obey his will that ſendeth it, and you muſt away. O who would love that, and love it at ſo dear a rate, which cannot help you in the time of your neceſſity? Who would ſerve ſuch a Maſter, ſuch an Idol God, as cannot relieve you in the day of your diſtreſs! When conſcience is awakened, and begins to ſtir, and gripe you, and the wrath of God doth look you in the face, will your honours eaſe you? Will your friends deliver you, and give you a ſolid laſting Peace? You know they will not: You cannot with all the wealth in the world procure the pardon of the ſmalleſt ſin? You may get the Popes pardon for money, but not Gods. You muſt go to Judgement, and if you be worldlings, muſt be damned for ever, for all your wealth. Were you Lords of all the world, it would not ſave your ſouls from Hell, no nor procure you a drop of water for to cool your tongues. What is it then that you expect by this world? Sure you would never ſo

much love it, and make such a stir for it, if you looked for nothing from it? Why it is that your flesh may have some satisfaction in the mean time. And is that all? Yea: that is even all. I shall then proceed to the next Question.

Quest. 5. *HOW long can you say that you shall keep the Riches and Honours which you possess?* Can you say that they shall be yours this time twelve-moneth? or to morrow? I know you cannot. You know not when you arise in the morning, whether ever you shall lie down again alive. Nor when you lie down at night, whether you shall rise alive. And is a state of such uncertain tenure so valuable? You glory in your Honours, and pleasures, and possessions, and for ought you know within this week, or hour, they may be none of yours? However, you are certain to be deprived of them ere long! Its a dull understanding indeed, that cannot foresee the day, when he must be stript of all, and take his final farewell of the world! You know as sure as you shall live that you must die, and your corpse be laid in the common dust: And whose then shall all your pleasure be? When God calls you away, there's no resisting! Or if he call for any of your earthly comforts, there's no withholding. Then keep them if you can. The bones and dust of your fore-fathers will not say, This house and land is mine! Nor do they retain any impress of their former earthly pleasures and felicity! *Alexander* could not know his Father *Philip's* bones by the sight of them, nor find any print of the Crown upon his skull. If you open the Grave and Coffin of your Grandfathers, you shall find there no great signs of Riches or of Honour, or any delights. And should you not look on that which *will be*, even as if it *were already?* I cannot but take that which certainly *will be*, in a manner as if it were *in being*; and that which certainly *will not* be, as if it *were not*: For interposing time is such a *Nothing*, as makes the difference next to *None*. What if you might be the Emperour of the world to day, and must be as you are again to morrow, were it desirable, or worthy to be regarded? It disgraceth the greatest felicity on earth, to say, that *It will have an end*: *The time is near when it will not be.* As it extenuateth

tenuateth the labours and ſufferings of a Believer, into a kind of *Nothing*, to ſay that *they will ſhortly be at an end.* That which *will be Nothing*, is next to *Nothing.*

Queſt. 6. MY next Queſtion to you is this: *How do you think you will value the world, when it is parting from you? or at the furtheſt, when you are newly parted from it?* If a man come to you on your death-bed, when you ſee that there is no hope of life, and ask your opinion then of the world, will you magnifie it as now you do? When your ſpirits are languiſhing, and your heart fainting, and your body even poſſeſt with pain, if then one ſhould ask you, Is the wealth and honours of the world ſuch excellent things as once you deemed them? Do you now think it folly to renounce and forſake them all for Chriſt? What would you then ſay? I beſeech you tell me, What think you that you ſhall then ſay? Do you think you ſhall then extoll the world, and count them fools that will be perſwaded to forſake it? Or rather will you not wiſh your ſelves, [*O that I had forſaken it, before it did forſake me!*] Will you not cry out, [*Oh vain world! Deceitfull world!*] And wish you had more regarded the durable Riches? I think you will.

Queſt. 7. WHat *is it that dying men do commonly think and ſay of the world?* If you can obſerve what *all others* ſay of it, you may partly conjecture what mind you ſhall be of your ſelves. You have ſometimes ſure been about dying men; (If you have not, you were beſt draw near them hereafter; for *the houſe of mourning is better then the houſe of mirth.*) Do you not hear them all cry out of the world, as a worthleſs thing? Do you not ſee how little good it can then do them? And will no warning ſerve you? Surely the judgement of one of theſe men (much more of ſo many) is more to be valued, then of many that are in health and proſperity, that overvalue the world. You are but in the chaſe, and know not what it is which you do purſue: but they have overtaken it, and find it

but a feather : You are but in the trying of it, but they have tryed it already, and have found how little or nothing it can do. You are intangled in the midst of its deceits : but they begin to see it bare-fac't. Your senses are more violent in withdrawing you and perverting your judgements : but so are not theirs, who are languishing unto death. If you come to one of them, that know they must die within a few daies, and tell them that such a Lordship is fallen to them, or such Honour is bestowed on them, or such a friend hath given them great possessions ; how will they regard it ? will they not say [*Alas, what is this to me, that am presently to leave the world, and appear before the eternal Judge!*] If you then come to them, and offer them such baits as were wont to catch the glutton, or drunkard, or fornicator, do you think they will regard them ? Would they not rather cry shame against him that would then entice them to any such thing ? Why then should you so value that now, which all the world will vilifie at the last ?

Quest. 8. YOU that now say, you are not such fools as to be talkt out of your Estates, or Honours, or delights, and that wilfully stick to them against all that we can say, I pray you tell me, *Whether you will stand to this at the Barr of God ?* Will you then own these Resolutions and sayings, or will you not ? Dare you look the Lord Jesus in the face, and tell him, [*I did well to set more by the world then by thee, and the glory which thou didst promise ! I did well to take my pleasure for a time, and to venture my salvation.*] You dare not stand to this at Judgement : I know you dare not : And will you now insist on that which you dare not stand to ? And be of that mind which then you must condemn your selves ? Do you think that this is a reasonable course to be ventured on in so great a matter ?

Quest.

Queſt. 9. MY next Queſtion is this, *Do you ever mean to Repent of your fleſhly and worldly-mindedneſs, or not?* If you do not, it ſeems you are far from a Recovery. Many an one periſheth with bare uneffectuall purpoſes of Repenting: but thoſe that have not ſo much as ſuch a purpoſe, are graceleſs indeed. But if you do purpoſe to Repent, I would further ask you, Do you think that is a right mind, or a wiſe courſe which muſt be Repented of? If it be right and wiſe, what need you to Repent of it? If it be not wiſe and right, why will you now retain it, yea and wilfully maintain it, againſt the perſwaſions of God and man? Doth not this proclaim that you are wilful ſinners? and that you know you ſin, and yet will do it; even againſt your own knowledge and conſcience? that you know the world to be a deceitfull vanity, and yet for all that you will ſtick to it as long as you can, with the neglect of God, and the true felicity? And can you expect mercy and ſalvation, that wilfully and knowingly do ſet your ſelves againſt it, and reject it?

Queſt. 10. MY next Queſtion which I deſire you to anſwer is this, *Do you in good ſadneſs take the world for your enemy, or for a hindrance to you in the way to heaven?* If you do not, why did you in your Baptiſm renounce it, and promiſe to fight againſt it? And why have you profeſſed ſince to ſtand to that Covenant? And how then can you believe the word of God, which ſo often telleth you, what a hinderance Riches and Honours are to mens ſalvation? But if indeed you believe that the world is your enemy and hinderance, why then will you love it, and be impatient if you want it, and take ſuch pleaſure in it, and deſire to have more of it? Do you love to have your ſalvation hindered or hazarded? and will you love and long for that which is an enemy to it? I think the way to heaven is hard enough to the beſt. They need not make it harder then it is, and be at ſo much labour all their lives to make themſelves

ſelves more enemies, and more work, and to block up the way, while they pretend to walk in it. O the hypocriſie of a carnall heart! How notoriouſly do mens lives contradict their tongues? When they will call the world their enemy, and vow to fight againſt it to the death, and at the ſame time will labour for it, and greedily deſire it, as if they could never have enough! That they will make ſo much of it, as to neglect God himſelf and their ſalvation for it, and make it the greateſt care and buſineſs of their lives to get and keep it, and all the while profeſs that they take it for their enemy! This is diſſembling beyond all bounds of ſhame. Remember this when you are impatient of your low eſtate, or contriving further accommodations to your fleſh, or hunting after a full eſtate. Are theſe the ſigns of enmity to the world? Do you hate your ſalvation, that you ſo love the hinderers of it? Either live as you profeſs, or profeſs as you live.

Queſt. 11. YET further I demand, *Whether indeed you do intend to Renounce your Chriſtianity, and all your hopes of heaven, or not?* If you do, you know whom to blame when you are deprived of it? And I could wiſh you would firſt find out ſome better way, or ſomething that may be of valuable conſideration, to repair your loſs. But if you ſay, you have no ſuch intent; I further ask, Why then do you do it? and do it after ſo much warning? Do you diſclaim your Chriſtianity in the open light, and yet ſay that you intend no ſuch thing? You cannot do it againſt your will. And that it is in effect a Renouncing or Denying your Chriſtianity, yea and your ſalvation, is plain: For your Chriſtianity containeth a Renouncing of the world: and therefore it is part of our Baptiſmal Covenant. If then you return to the world which you renounced, you forſake your Chriſtianity: Had you rather forſake the world, or Chriſt? One of them you muſt forſake: For he hath told you, that [*Except you forſake all that you have, you cannot be his Diſciples*] *Luke* 14. and that you cannot ſerve God and Mammon; Had you rather renounce the world, or your ſalvation? One of them you muſt let go: For God hath ſaid, that *the love of the world*

world is enmity againſt God: and that *if any man love the world, the love of the Father is not in him.* If therefore you will ſtill ſay, You hope you may keep both: What do you leſs then give God the lye? If you will ſtill adhere to the world, and yet ſay that you do not renounce your Chriſtianity or Salvation, you may as well ſay, that though you joyn in Arms with open Rebels, yet do you not forſake your Loyalty to your Prince! Or though you live in Adultery, yet you do not forſake your conjugal fidelity and chaſtity: and that you do not caſt away your life, though you take poyſon, when you know it to be ſuch: or though you commit thoſe crimes which muſt be puniſhed with death. I beſeech you conſider well, Why you forſake Chriſt, and why you will deſtroy your ſelves, before you do it paſt remedy?

Queſt. 12. MY laſt Queſtion which I deſire your anſwer to is this: *Do you indeed think that God is not better then the world, and that Heaven is not more deſirable then earth, and an end'leſs glory then a tranſitory ſhadow?* Or is there any compariſon to be made between them? Have you conſidered what a ſad exchange you make? O unthankful ſouls! Hath not God done more for you then ever the world did? He made you, and ſo did not the world! He Redeemed you, when none elſe could do it! He preſerveth you, and provideth for you, and all that you have is from his bounty. He can give health to your bodies, peace to your conſciences, ſalvation to your ſouls, when the world cannot do it. If the world be better then God in proſperity, what makes you call upon God in adverſity? When any torment ſeizeth on your bodies, or death draws near and looks you in the face, then you do not cry, O Riches help us! O Pleaſures or Honours have mercy upon us! But O God have mercy upon us and help us. Can none elſe help you in your diſtreſs, and yet will you prefer the creature in your proſperity! Ah poor deluded ſouls! that follow the world which will caſt you off in your greateſt need, and neglect him that would be faithful to you for ever! The time is coming when you ſhall cry out, [*The World hath deceived me! I have laboured for nought!*] but if you had been as true to God as you were to it, he would never

have deceived you. He would have received your departed ſouls, and made you like Angels, and raiſed your bodies to glory at the laſt, and perpetuated that Glory! Will your Riches, or Pleaſures, or Honours do this? He would have reſcued you from the devouring flames which your inordinate love of the world will bring you to. O miſerable change! to change God for the world, it is to change a Crown of Glory for a Crown of thorns: the love of our only friend, for the ſmiles of deceitful enemies: Life for death; and Heaven for Hell? O what thoughts will ariſe in your hearts, when you are paſt the deceit; and under the ſad effects of it, and ſhall review your folly in another world? It will fill your conſciences with everlaſting horrour, and make you your own accuſers and tormentors, to think what you loſt, and what you had for it: To think that you ſold God and your ſouls, and everlaſting hopes for a thing of nought. More fooliſhly then *Eſau* ſold his birth-right for a meſs of pottage. If the Sun, and Moon, and Stars were yours, would you exchange them for a lump of clay? Well ſinners! if God and Glory ſeem no more worth to you, then to be ſlighted for a little fleſhly pleaſures, you cannot marvail if you have no part in them.

SECT. XIX.

IF Reaſon and Scripture-Evidence would ſerve turn, I dare ſay you would by this time be convinced of the neceſſity of being Crucified to the world, and the world to you. But ſenſuality is unreaſonable, and no ſaying will ſerve with it; like a child that will not let go his apple for a piece of gold. But yet I ſhall not ceaſe my Exhortation, till I have tryed you a little further; and if you will not yield to forſake the world, you ſhall keep it to your greater coſt, as you keep it againſt the clearer light that would convince you of your duty.

1. *As you love God, or would be thought to love him, love not the world.* For ſo far as you Love it, you Love not him, 1 *Joh.* 2. 15. As ever you would be found the friends of God, ſee that you be enemies, and not friends to the world. For the friendſhip of the world is enmity to him, *Jam.* 4. 4. You are uſed to boaſt that you

you Love God above all; If you do ſo, you will not Love the world above him: And then you will not labour and care more for it, then for him: Your love will be ſeen in the bent of your lives: That which you Love beſt, you will ſeek moſt, and be moſt careful and diligent to obtain. As they that love money are moſt careful to get it; ſo they that Love heaven will be more careful to make ſure of that. As they that love their drink and luſt will be much in the Ale-houſe, and among thoſe that are the baits and fewel of their luſt; So they that Love the fruition of God, will be much in ſeeking him and enquiring after him, and much among thoſe that are acquainted with ſuch Love, and can further them any way in the accompliſhment of their deſires. If you Love God then, let it be ſeen in the Holy Endeavours of your lives, and ſet your affections on things above, and not on the things that are on earth: For that which you moſt look after, we muſt think that you moſt Love: Can you for ſhame commit Adultery with the world, and live with it in your boſoms, and yet ſay that you love God?

2. *As you Love your preſent peace and comfort, ſee that you love not, but Crucifie the World.* It doth but delude you firſt, and diſquiet you afterward: Like wind in your bowels, which can tear and torment you, but cannot nouriſh you. And if God do love you with a ſpecial Love, he will be ſure to wean you from the world, though to your ſorrow. If you do provoke him to lay wormwood on the breaſts, and to hedge up your forbidden way with thorns, when you find the ſmart and bitterneſs, you may thank your ſelves. It is the remnant of our folly, and our back-ſliding nature that is ſtill looking back to the world which we have forſaken, that is the cauſe of thoſe ſucceſſive afflictions which we undergo. Did you Love the creature leſs, it would vex you leſs; but if you will needs ſet your minds upon them, and be pleaſing your worldly ſenſual deſires, God will turn looſe thoſe very creatures upon you, and make them his ſcourges for the recovery of your wits, & the reducing of your miſ-led revolting ſouls. Are you taken up with the hopes of a more plentifull eſtate? and think you are got into a thriving way? How ſoon can God blaſt and break your expectations? By the death of your cattle, the decay of trading, the falſe-dealing of thoſe you truſt, the breaking and impoveriſhing of them, by contentious

neighbours vexing you with Law-ſuits; by corrupted witneſſes, or Lawyers that will ſell you for a little gain; by ill ſervants; by unthrifty children; by thieves, or ſouldiers, or the raging flames; by reſtraining the dew of heaven, and cauſing your land to deny its increaſe, and make you complain that you have laboured in vain. How many waies hath he in a day or an hour to ſcatter all the heap of wealth that you have been gathering, and to ſhew you that by ſad experience, which you might have known before at eaſier rates? At the leaſt, if he meddle not with any thing that you have, yet how quickly can he lay his hand upon your ſelves, and lay you in ſickneſs to groan under your pain and ſin together; and then what comfort will you have in the world? when head ake's, and back ake's, and nothing can eaſe you: When pain and languiſhing make you weary of day and of night, and weary of every place, and weary of your beſt diet, your fineſt cloathes, your merrieſt companions: Where then is the ſweetneſs and beauty of the world? Then if you look on houſe, or goods, or lands, how little pleaſure find you in any of them? Eſpecially when you know that your departure is at hand, and you muſt ſtay here no longer, but preſently muſt away. Oh then what a carkaiſe will all the glory of the world appear? and how ſenſibly then will you read, or hear, or think of theſe things, that now in your proſperity are very little moved by the hearing of them!

Is it your children that you ſet your hearts upon, in inordinate Love or Care? Why, alas, how quickly can God call them from you by death? and then you will follow them to the Church-yard, and lay them in the grave with ſo much the ſadder heart; by how much the more inordinately you loved them. And perhaps God may leave them to be Graceleſs and unnatural, and make that child by rebellion or unkindneſs to be the breaking of your heart, whom you moſt exceſſively affected. If it be a wife that you over-love, you know not but they may fall into that peeviſhneſs and frowardneſs, that jealouſie or unkindneſs, that perverſneſs of tongue or other diſtempers, that may make your lives a very burden to you! Do you look after the favour of great ones? Perhaps you ſhall feel their injuſtice and cruelties; and God will be ſo merciful to you as to cure you by the means of their frowns, who would elſe have been infatuated and poyſoned:

ſoned by their favours. Is it popular applauſe that you ſo much regard; and doth it tickle you to hear of your own commendations? Take heed leſt you provoke God to give you ſuch a bitter corrective for your pride, as may make you as vile in the eyes of men, as you deſired to be Honourable. He can quickly give you ſuch a prick in the fleſh, or ſuffer ſuch a Meſſenger of Satan to buffet you, as ſhall humble you to your ſorrow. Perhaps he may let you fall into ſome diſgraceful ſin, which the world may ring of to your reproach: Or if you be never ſo innocent, the tongues of men may make you guilty. If you be as chaſt as any man, it is eaſie for a ſlanderous tongue to make you incontinent, and to lay ſome odious blot upon your name, which ſhall never be wiped off, till the Judge of all the world ſhall juſtifie you. If you give to the poor and other charitable uſes as far as you are able, it is not hard for ſlanderous tongues to make you ſeem uncharitable and covetous. If you be never ſo temperate, in meat and drink, apparel and recreations, its eaſie for a ſlanderer to make you ſeem a proud, or luxurious ſcandalous man. The weather-cock is not more unconſtant, nor the waves more impetuous, then the giddy raging vulgar are. And will you repoſe your ſelves in the thoughts of ſuch? They that applaud you in proſperity, and when you fit their turns, will deſpiſe you in adverſity, and rage againſt you, as if you were unworthy to live, when once you croſs their opinions and deſires. If you are ſo puft up that you love the praiſe of men, perhaps God may make you run the gantlope through town and countrey, and ſuffer every venemous tongue to ſpeak ſwords to your heart, and have a laſh at your reputation; till you have learned to ſtand to Gods approbation, and to account it a ſmall thing to be Judged of man.

Yea if it be reputation with *Godly men* that you dote upon, its poſſible that the tongues even of godly men may become your ſcourge. Sometimes their ears lie open to the ſlanders that worſer men have raiſed, and they think it no great ſin to report the reproaches which they have heard from others: And ſometime through Temptations and the remnant of their corruptions, they are ready to be the principal authors themſelves. If you differ from them in any opinion in which they expect reputation themſelves, or if you contradict them, or ſtand in the way of

their ſinful deſigns and ends, or any way diminiſh their honour with men, you may poſſibly find that you had but a ſlippery ſtanding in their eſteem. Even godly men in paſſion may offer you as baſe indignities as others, and may tread down your deſired reputation the more ſucceſsfully, by how much their credit is ſtronger then other mens, to carry on their reports. For if one that is eſteemed godly do accuſe you, the moſt will think they are obliged to believe it, & to ſay, [*Such or ſuch a godly perſon ſpoke it*] doth ſeem to many enough to warrant the ſpreading of the falſeſt reports to your diſgrace.

Or if it be your honour in the eyes of Miniſters, and learned men, that you inordinately regard, perhaps you may find from ſome of them that their learning doth but make them the more skilful in abuſing you, and the keener inſtruments to prick you to the heart, and to cut in pieces that reputation which you over-valued: You ſhall be reproached more learnedly by them then by others, and ſlandered a great deal more cunningly, and ſo with more ſucceſs. They may perhaps differ from you in ſome points of judgement; and ſo may think that they do God ſervice by proclaiming you to be erroneous or hereticall; and their own errours may perſwade them that it is their duty to defame you, and accuſe you of the guilt which is indeed their own: Like a man that hath a ſtinking breath, and thinks it is not his own but his companions, and therefore runs out of his company, and tells him he cannot abide his breath.

Its poſſible alſo that their Intereſts and yours may claſh, and they may be tempted to tread your reputation in the dirt, as a neceſſary means for the maintaining of their own: Eſpecially if in a faction, they find you of a party which they are engaged againſt, whatever you are your ſelves, you muſt bear the reproaches of your party; and it will be crime enough to be one of that ſide which they abhor. And its likely they will not want engines to execute their wrathful zeal. Perhaps they will have ſome nick-name of reproach for you, and joyn you with this or that Hereſie, which they perceive to be odious with thoſe they ſpeak to: and ſo they will do more by reproachfull names and titles, then they could do by plain argument, or any ingenuous courſe. At leaſt its likely they will not be wanting in the bitterſt cenſures behind your back: And the hearers will think, be it never

never ſo falſe, that ſure there is ſome truth in it, or elſe ſuch a learned well-eſteemed man, would never have reported it. So that if Satan can get but one tongue or pen of a learned man in credit to ſlander you, its ten to one but he will get many hundred ears and hearts to drink in the venom, and either to believe it, or entertain uncharitable ſuſpitions of you; and as many tongues to divulge the report (though with pretended compaſſion and charity) to taint the minds of others with the ſame infection. It may be thoſe very learned men whom you admire, and whoſe eſteem you are ſinfully ambitious of, may be given over to ſet them againſt you, with the moſt malicious ſhameleſs calumnies, and lay to your charge the things that never entered into your thoughts, and the things that you never did nor ſpoke; for a better man then you was ſo ſerved, *Pſal.* 35. 11, 12. *They laid to my charge the things which I knew not, they rewarded me evil for good, to the ſpoyling of my ſoul.*] Thus did *falſe Witneſſes riſe up againſt him, even ſuch for whom he had humbled his ſoul, and mourned in their affliction, and behaved himſelf to them as his brethren and friends*: yet, ſaith he, Verſ. 15, 16. [*In my adverſity they rejoyced, and gathered themſelves together, yea the abjects gathered themſelves together againſt me, and I knew it not, they did tear me, and ceaſed not: with hypocriticall mockers in feaſts, they gnaſhed upon me with their teeth.*]

Obj *But is it poſſible that godly men can be guilty of ſuch ſins as theſe?*

Anſw. Through the remnant of their corruptions and the power of temptations, even learned godly men may be made the powerful Inſtruments of Satan, to ſhatter and deſtroy your reputation for ever (on earth) and make even Countries and Kingdoms to believe that of you from Generation to Generation, which never entred into your ſoul; and by their means, if you were perſons of ſo much note, you might be recorded in hiſtory to poſterity, as guilty of the crimes of which you were moſt innocent, yea much more innocent then the reporters themſelves: So that it will be the work of Chriſt at the day of Judgement to clear the names of many an innocent one, that hath gone under the repute of an Heretick, a proud malicious man, an Adulterer, a Deceiver, and a meer unconſcionable and ungodly perſon, even from age to age, and that among the godly themſelves,

ſelves, by receiving the ſlander at firſt from ſome one that had the advantage to procure a belief of it: Its like it was a ſeeming godly man that had been *Davids own familiar friend, in whom he truſted, and which did eat of his bread*: Yet was he uſed in this kind by ſuch, *Pſal.* 41. 6, 7, 9. And *Pſal.* 55. 12, 13, 14. he ſaith, [*It was not an enemy that reproached me; then I could have born it; neither was it he that hated me, that did magnifie himſelf againſt me; then I would have hid my ſelf from him: but it was thou, a man, mine equal, my guide and mine acquaintance; We took ſweet counſel together, and walked to the Houſe of God in company.*].

Obj. *But* (perhaps you may think) *I'le walk ſo carefully and innocently that no man ſhall have any matter of ſuch reproach.*

Anſw. 1. There is none of the imperfect Saints on earth that can be free from giving all occaſions of reproach. 2. And were you perfectly innocent, it would not free you. Nay your innocency it ſelf may be the occaſion of thoſe reports that proclaim you wicked. For it is not that which really is a fault, but that which they think ſo, that is the matter of ſuch mens accuſations. The Apoſtles of Chriſt that walked in ſuch eminent holineſs and ſelf-denyal, and conſumed themſelves for the good of others, could not eſcape the tongues of ſlanderers, but were accounted as the very ſcum and off-ſcouring of all things, and as a by-word, and even a gazing ſtock to Angels and men. And the bleſſed Son of God, who was holy, harmleſs, undefiled and ſeparated from ſinners, was yet reputed one of the greateſt of ſinners, and Crucified as ſuch. And he that could challenge them, [*which of you convinceth me of ſin?*] was commonly defamed of what he was innocent of. If *John* came faſting, they ſay he hath a Devil. If Chriſt eat and drink temperately with ſinners, that he might take opportunity to feed their ſouls, they ſay, [*Behold a man glutton and a wine-bibber, a friend of publicans and ſinners*] *Mat.* 11. 18, 19. They that ſaw him eat and drink with ſinners, had ſo fair a pretence to raiſe their reproach, that they might the eaſilyer procure belief, though it was perfect innocency it ſelf which they reproached. The beſt men on earth have ever had experience, that there is no caution that can defend from a ſlanderous tongue. As *Eraſmus* once calumniated, ſaith, [*Fatalis eſt morbus calumniandi omnia. Et clauſis oculis carpunt, quod nec vident,*

Leg. *Eraſ.* Epiſt. ad Alphonſ. valer. de annuli ſui ſigillo.

vident, nec intelligunt: Tanta eſt morbi vis: Atque interim ſibi videntur Eccleſiæ columnæ, qui nihil aliud quam traducant ſuam ſolliditatem, pari malitia conjunctam, &c.] How oft was good *Melanchon* fain to complain, that there is no defence againſt a quarrelſom ſlanderous tongue; and the too much ſenſe of it did almoſt break his heart.

Obj. *But at leaſt I can ſay as the Philoſopher; If they will reproach me and ſpeak evil of me, I will ſo live that no body ſhall believe them.*

Anſw. Wherever there be men to make the report, there will lightly be enough to believe it: And if they that know you will not believe it, yet thats but a few to the moſt of them abroad that hear of you, and know you not.

You may ſee then by this time, if Reputation with men be the thing you over-value, what a vain uncertain thing it is; and how eaſily God can make your ſorrow ariſe even from thence where you expected your vain applauſe.

And you will find by experience if you do not prevent it, that while you over-value this or any earthly thing, you are in the road to theſe afflictions. It is Gods ordinary dealing with his children, and frequently with others, to puniſh them by their Idols, and to make them ſickeſt of that which they have moſt greedily ſurfeited of. Could you but Crucifie the world, and uſe it for God, it would have no power thus to vex and crucifie your minds. It is you that ſharpen it, and arm it againſt your ſelves, and give it all the ſtrength it hath, by your over-valuing & over-loving it. Its like a Spaniell that will love thoſe beſt that beat him: but if you cocker it, it will fly in your faces.

Obj. *But I may fall under all theſe afflictions whether I love the world or not.*

Anſw. 1. But your perverſe affections do provoke God to multiply ſuch afflictions. Had you not rather bear a ſmaller meaſure, and taſte of a cup that hath leſs of the gall? 2. And if you were but Crucified to the world, the ſame Afflictions would be as nothing to your mind, which now ſeem ſo grievous to you, and caſt you into ſuch vexations and diſcontents. If it did as much to your fleſh, it could not reach the heart; and if all be ſound and well within, its no great matter how it is without. The very ſame kind of affliction, whether it be poverty, ſickneſs,

ſlanders or other wrongs, are as nothing to a man that is dead to the world, which ſeem intolerable to unmortified men. For the heart and ſoul of the unmortified are the ſeat and ſubject of them; when the mortified Chriſtian hath a Garriſon within, and bolts the door, and keeps them from his heart. What great trouble will it be to any man to part with that which he doth not care for? eſpecially while he keepeth that which hath his heart. Its no great trouble to a worldling to want the love of God or communion with him, nor to be without the life of grace, nor to lie under the burden of the greateſt ſins, and to be the ſlave of the Devil: becauſe he is dead in ſin, and dead to God, and the things of the Spirit; and therefore he perceiveth not the excellency of them, but is well content to live without them; And if ſpiritual *death* can make men ſo contented without the great unvaluable treaſure, and can make men ſet light by God and Glory; What wonder if they that are dead to the world do ſet as light by ſuch inconſiderable vanities? And if the dead in ſin can bear ſo eaſily the greateſt miſery that man on earth is ordinarily capable of, as the ſlavery of the Devil, the guilt of ſin, the curſe of the Law, the danger of damnation, *&c.* what wonder then if they that are Crucified to the world can bear a little poverty, or ſickneſs, or reproach? which is to the other, but as the prick of a pin, or the ſcratch of a thorn, to a deadly poyſon, or a ſtab at the very heart.

3. But yet this is not all. Your inordinate love of any thing in the world, will not only embitter your lives, but it will be the horrour of your ſouls at death and judgement. And therefore as ever you would leave the world in peace, and as ever you would appear before the Lord your Judge with comfort, and as ever you deſire that the creatures ſhould not be your Tormentors, take heed that you do not over-love them now, but ſee that they be Crucified to you. You cannot poſſibly be ſenſible now, what a pang of horrour it will caſt you into at the laſt, when you ſhall ſee the world leaving you, and ſee what it was that you ventured your ſouls and their everlaſting welfare for. O with what grief and tearing of heart do earthly minded perſons part with the world? When you are dying, that one thing that had your heart, will more torment your hearts to remember it, then all things elſe will do. Nothing is ſuch a terrour to the thoughts of a

dying

a dying covetous man, as his money, and lands, and worldly wealth: Nothing ſo vexeth the ambitious, as to think on that ſhadow of honour which he did purſue: Nothing doth ſo torment the filthy fornicator, as the remembrance of that perſon with whom he committed the beaſtly ſin. All other perſons or things in the world will not then be ſo bitter to you, as thoſe that ſtole your hearts from God: but at judgement and in hell the remembrance of them will be a thouſand fold more bitter. And who would now prepare ſuch miſery for themſelves, and glut themſelves with that which they can no better digeſt or bear? What wiſe man would not rather be without the drunkards cups, then be fain to ſpue it up again, and part with it with ſo much ſickneſs and diſgrace. And why ſhould you deſire to be drunk with the profits or pleaſures of the world, when you know before hand, with how much ſhame and trouble of conſcience you muſt caſt it up again at laſt?

4. But yet this is not the worſt: but if you will needs live to the world, you muſt take it for your portion, and look not for any more. And therefore as ever you would not be deprived of your hopes of eternal life, and be put off with the earthly portion of the wicked, ſee that the world be Crucified to you, and you to the world. How poor a portion is it that worldlings do poſſeſs? Even like *Nebucadnezar*, that had his portion with the beaſts, *Dan.* 4. 15. How ſoon will all their portion be ſpent, and then they will feed with ſwine, yea and be denyed theſe *very huſks*: For *they are ſet in ſlippery places, and are brought to deſolation in a moment*, *Pſal.* 73. 18, 19, 20. O how much better a portion might you have had, if you had not refuſed or neglected it when you had your choice? Me thinks in your greateſt pleaſures and abundance, it ſhould aſtoniſh your ſouls to think, [*This is my portion, I ſhall have no more.*] When you are paſt this life, and entring into Eternity, then where is your Portion! Alas, ſaith Conſcience, I have had it already! I cannot ſpend it and have it too] You know what you have now; but what ſhall you have hereafter to all eternity? Your Portion is almoſt ſpent already, and what will you do then? Oh then, to think, that the Eternal glory of the Saints might have been yours, it was offered as freely to you as to them, but you have loſt it by preferring the world before it, and that after a thouſand convictions of

your folly, O what a cutting thought will this be, *Luke* 16. 25. To *remember* that you chose your *good things in this life*, will be a sad *Remembrance*, when all is gone. *The Lord is the portion of his Saints inheritance*, Psalm 16. 5. *even their portion for ever*, Psalm 73. 26. *their portion in the Land of the living*, *Psal.* 142. 5. and this was it that encouraged them to labour, patience and hope, *Psalm* 119. 52. *Lam.* 3. 24, 25, 26. But for the worldling, [*The heaven shall reveal his iniquity, and the earth shall rise up against him, the increase of his house shall depart, and his goods shall flow away in the day of wrath. This is the portion of a wicked man from God, and the heritage appointed to him by God*, *Job* 20. 37, 38, 39.

If you can be content with such a Portion, make much of the world, and take your fleshly pleasures while you may: But if you hope for the everlasting portion of Believers, away with the world, and Crucifie it without any more ado, and set your hearts on the portion which you hope for.

SECT. XX.

HAving said as much as is suitable to the other parts of this discourse, to perswade you to be willing to Crucifie the world, I shall next give some Directions to those that are perswaded, and tell you by what means the work may be done. And I beseech you mark them, and resolve to practise them.

Direct.

Direct. 1. OBſerve and Practiſe the Direction intimated in the Text. It is *the Croſs of Chriſt that muſt Crucifie the World to you.* Its thither therefore that you muſt repair for help. An Infidel may fetch ſuch weapons from reaſon and experience as ſhall wound the world, and diminiſh his eſteem of it, and make it leſs delightful to him: But it is only the Croſs of Chriſt that can furniſh us with thoſe weapons that muſt pierce it to the very heart. Or if the Unbeliever were deprived of all earthly delight, and brought into deſpair of ever receiving more comfort from the world (as it is with many of them in ſome extremity, and with all at death) yet he himſelf is not Crucified to the world: Though his delight in it be gone, yet his love to it is not gone: Though he be out of Hope of ever having content in it, yet his deſires after it are the ſame: If he call it vanity and vexation, as the Believer doth, it is becauſe it denyeth him his deſires: Not becauſe he takes it heartily for an Enemy, but for an unkind Lover, that dealeth hardly with him that hath given it his heart. If he look upon it as Dead, and unable to help him, yet doth he behold it as the carkaiſe of a friend, with grief and lamentation. It is his greateſt trouble that the world cannot give him that which he would have: And therefore he is trying what it will do for him as long as he hath any hope: As the poor Infants in *Ireland* lay ſucking at the breaſts of the corpſe of their mothers, when the *Iriſh* Papiſts had ſlain them: ſo will theſe poor worldlings ſtill hang upon the world, even when they find that it cannot help them; and when it will ſcarce afford them a miſerable life; but with much labour and ſuffering they hardly get a little food and cloathing. So that their affections are ſtill *alive* to the world, even when to their ſorrow they look on the world as dead, or almoſt dead to them.

But the Croſs of Chriſt will teach you to Crucifie the world in another manner. As Chriſt did *voluntarily* contemn it, and ſhew that he ſet ſo little by it, that he could be content to be the moſt deſpicable Object upon earth, in the eyes of men; ſo will he teach you alſo *voluntarily* to contemn it; and ſet up your ſelves as the Butt, which all the arrows of malice and deſpight ſhall be ſhot at. So that though you have naturally a deſire of the pre-

ſervation of your lives, and from that may ſay, [*Father, if it be thy will, let this cup paſs from me*;] Yet ſhall you have a far greater deſire of Pleaſing, Enjoying, and Glorifying God, which ſhall cauſe you from a comparative Judgement to ſay, [*Yet not as I will, but as thou wilt.*] Much more ſhall you be enabled to deſpiſe the unneceſſary matters of the world, and to mortifie your inordinate and diſtempered affections. The Croſs of Chriſt will ſhew you Reaſon, (though ſuch as the worldly wiſe call fooliſhneſs) even ſuch Reaſon as none but a Teacher come from God could have revealed, for the leading up your affections from the world; and it will point you to the higher things that do deſerve them. This Croſs is the trueſt Ladder, by which you may aſcend from earth to heaven: When in this wilderneſs, and as without the gate, you are lifted up with Chriſt on the Croſs of worldly deſertion and reproach, you are then in the higheſt road to Glory, and if you faint not, ſhall be lifted up with him into the throne. *For if you ſuffer with him, ye ſhall alſo reign with him*, Rom. 8. 17. *And to him that overcometh he will grant to ſit with him in his throne, even as he alſo overcame, and is ſet down with his Father in his throne*, Rev. 3. 21.

And as the Croſs of Chriſt is *Teaching*, ſo alſo is it *Strengthning*. As the touch of his garment ſtayed the poor womans iſſue of blood, ſo will a touch of the Croſs by faith, even dry up the ſtream of your inordinate affections that have run out after the world ſo long. When a worldling mourneth over the Dead world as having loſt his chiefeſt friend, the Croſs of Chriſt will cauſe you to rejoyce over it as a conquered enemy, and to inſult over the carkaiſe of its vain glory and delights. For its one thing to have an angry God by providence to kill the world to them, and another thing to have a gracious Father by his Spirit to Crucifie us to the world, and the world to us, by the changing of our eſtimation and affections.

Set therefore a Crucified Chriſt continually before the eye of your ſouls. See what he ſuffered for your adhering to the creature; and what it coſt him to looſe you from it, and bring up your ſouls again to God. Can you ſtill dote upon the world, & intangle your affections in its painted allurements, when you conſider that this is the very ſin, that killed your Saviour, and which the blood of his heart was ſhed to cure? Look up to that Croſs, and

ſee

ſee the fruits of worldly love. If you ſee a man that hath ſurfeited on unwholſom fruits, lie groaning, and gaſping, and trembling in pain, and at laſt muſt die for it, you will take heed of ſuch a ſurfeit your ſelves. It was we that took a ſurfeit of the creature, and the Lord that ſaw there was no other remedy to ſave our lives, did by a Miracle of mercy and wiſdom derive upon himſelf the pain and trouble, and groaned, and ſweat, and bled, and dyed for our Recovery. And will you feed and ſurfeit again upon the creature?

Look up to that Croſs of Chriſt, and ſee the enmity of the world unto your Head: And will you take it for your friend? See how it uſed him: and will you expect that it ſhould deal contrarily with you? Did it hang him up among Malefactors: and will it ſet you on a throne, or dandle you in its lap? Did it pierce his ſide, and will it heal your wounds? Did it reach him Gall and Vinegar, and will it reach you milk and honey? If it do, yet truſt it not: For the milk is but to prepare you for that ſleep, in which it may deſtroy you without reſiſtance; for you muſt next expect the hammer and the nail, as *Jael* uſed *Siſera*, *Judg.* 4. 19, 21.

There is not ſo clear a glaſs in all the world, in which you may ſee the world in its juſt complexion and proportion, as the Croſs of Chriſt. There you may ſee what its worth, and how to be eſteemed, by the eſtimate of one that never was deceived by it, but had a perfect knowledge of its uſe and value. When you have ſo long beheld that Croſs by faith, as that you can be contented to be hanged between heaven and earth, and become the moſt forlorn and deſpicable creature in the eyes of men, and to be ſtript of all the comforts of life, and life it ſelf for the ſake of Chriſt, and for the Inviſible Kingdom which by his Croſs was purchaſed for you; then are you throughly Crucified to the world, and the world to you by the Croſs of Chriſt.

Direct.

Direct. 2. BE *ſure that you receive not a falſe picture of the world into your minds*; or if you have received ſuch an one, ſee that you *blot it out*; *and think of the creature truly as it is*. The moſt are deceived and undone by miſ-apprehenſions. As if a man ſhould dote on an ugly harlot, becauſe of a painted face, or becauſe he ſeeth a beautiful picture, which is falſly pretended to be hers. The world in it ſelf is vanity and inſufficiency: As oppoſite to God, it is poyſon and enmity to us: But moſt men conceive of it as if it were the very ſeat of their felicity, and ſo are enamoured of they know not what. If men did not entertain falſe apprehenſions of God, and his holy waies, as being againſt them, or hurtful to them, or needleſs and uncomfortable, they could not be ſo much againſt them as they are: And ſo if they did not entertain falſe apprehenſions of the creature and the waies of ſin, they could not be ſo much for them, nor embrace them with ſo much delight. For they draw in their fancies ſome odious picture of the bleſſed God, and his waies, and therefore they are averſe to them: And ſo they draw in their fancies ſome falſe alluring picture of the world, and make it ſeem to be what it is not; and therefore they admire it. So that the right way to rectifie your Affections, is firſt to rectifie your Conceptions. I would not have you think worſe of the world then it deſerves, but only perſwade you to judge of it as it is. Do not dream of a Pallace in the air, and then be enamoured on the matter of your dreams. You think the world is ſome excellent thing, and will do ſome great matters for you, and that they are happy men that abound with its riches, and honours, and delights. I beſeech you Sirs, return to your wits. I told you before, that thoſe that have tryed the world think otherwiſe of it: They that have ſeen the utmoſt that it can do, do ſhake the head at it, as the blind unbelievers did at Chriſt, when they ſee him hanging on the Croſs. Why then ſhould you be of ſo differing a mind? Come nearer and conſider what it is that you admire? Is it not the great Deceiver of the Nations? the bait of the Devil, by which he angles for ſouls? If you ſhould fall in love with a poſt that were dreſt in the fineſt cloathes, it were a diſgrace to your underſtandings:

ſtandings: And what courſe ſhould we take to quiet and rectifie the mind of ſuch a lover? but even to undreſs the poſt, and take off all the bravery, and ſhew it you naked; and when you ſee it is but a poſt, me thinks you ſhould not be fond on it any more. Do ſo then by the world which you more fooliſhly admire. Its cloathed with Riches, and Honours, and Delights: its adorned by the great applauſe of its followers: there is ſuch running after it, and courting it, that you think, ſure all this ado is not for nothing. But take off all theſe befooling gawdes, and ſtrip it of theſe ornaments, and then ſee how you like it. But perhaps you'l ſay, How ſhould I do that? Why 1. Conſider frequently of how little moment theſe things are as to you. You have matters of everlaſting life or death, ſalvation or damnation to look after; and what is riches or vain pleaſures to this? Theſe are not the things that muſt denominate you happy or unhappy. You do not ſtand or fall by them. They are but by-matters, that are promiſed you as an overplus, ſo far as ſhall be fit: but your life or death conſiſteth not in them. Should a man that muſt be for ever in Heaven or Hell, and hath but a little time to determine which it muſt be, ſhould ſuch a man ſpend that little time about riches and pleaſure? Can you have while at the door of Eternity to hunt after the delights of the fleſh, and ſtudy after the proſperity of this world? Why do not dying men do ſo then? Why do they not bargain, and deceive, and contrive for their luſts and worldly accommodations? No, they have then no liſt to them; then they have other things to think of: And why not now as well as then? O Remember, how little matter it is, Whether you go poor or rich to the grave? This is not your concernment: and therefore let it not take you up, unleſs you will wilfully neglect your ſelves.

2. And then forget not the *brevity* of your worldly poſſeſſions. Remember whenever they are preſented to you in their beauty, that all this will be but for a little while. The veryeſt beggar in the Town, that is not a fool, had rather be as they are, then to have an houſe full of Gold till to morrow, and then to be ſtript of it all again. Remember, the pleaſures of ſin are but for a ſeaſon: By that time the feaſt is done, you are as hungry as before: by that time you have done laughing, the matter of your mirth is turned into ſorrow, and the jeſt is cold, and the game is

at an end: The hour is almoſt come already, wherein you ſhall ſay of all your pleaſure, It is paſt and gone. And will you trouble your ſelves, and ruine your poor ſouls, for ſuch a fleeting tranſitory thing? Will you be at ſo much coſt, and labour to build an houſe, that before you have finiſhed it, will be ſpurned down by death in a moment?

O that you would but ſtill think of the world as it is, and take off the gloſs, and waſh away the painting which deceiveth you, and look on it naked, as ſhortly you ſhall do; and then it could not have that power to bewitch you, as now it hath, but you would ſee that your Intereſt lyeth not in it, and that you have greater matters that call for your regard; and this is the way to Crucifie you to the world.

Direct. 3. THE Crucifying of the world doth very much depend upon the *Crucfying of the fleſh.* For I have told you before, that the fleſh is the maſter Idol, and the world is but its proviſion, and the Devils bait. And therefore it is the life of carnality that is the life of the world in you. When men have an Appetite that *muſt needs* be ſatisfied, and *muſt* have the meat and drink which it deſires, and it is as much to them to deny their appetites, as if it were ſome great and weighty buſineſs; theſe beaſts are far from Crucifying the world. For they muſt needs look after proviſion for theſe Appetites: He that muſt have the ſweeteſt morſels, and the pleaſants drink, muſt needs look after proviſion to maintain it. And he that hath a Proud corrupted mind, that muſt needs be ſomebody in the eyes of others, and therefore muſt needs be cloathed with the beſt, and placed with the higheſt, and keep company with the greateſt, or the idleſt and merrieſt companions, this man doth think that he muſt needs have proviſion to maintain all this. No man doth admire the world, but he that Judgeth by his fleſhly Intereſt, and is a ſlave to his ſenſuality. Set Reaſon in the throne: let Faith illuminate and advance it: ſubdue your inordinate ſenſual deſires: And then the world will wither of it ſelf. The ſervants will hide their heads, or comply, if the Maſter be once conquered. Nay you may then preſs the world upon a better ſervice. Remember that your ſenſual Appetite was made in order to the

pre-

preſervation of your Natures, and to be ruled by Reaſon; if therefore it would become the predominant faculty, and would take up with its own delights as your end, and would rebell againſt its Guide and Maſter; its time then to uſe it as a rebell ſhould be uſed, and with *Paul*, to buffet it, and bring it into ſubjection. And if you can do this, the work is done. Its a childiſh, if not a bruitiſh thing, and below a man, to be captivated unto ſenſe. Its the content of the higher faculties, that are the pleaſures of a man: The pleaſing of the throat is common to us with the ſwine. Its the baſeſt Spirit, that makes the greateſt matter of ſenſual things: and ſo muſt be drowned in unprofitable cares, What he ſhall eat or drink, and wherewith he ſhall be cloathed. What matter is it to a wiſe man, Whether his meat be ſweet or bitter, or whether his drink be ſtrong or ſmall, or whether his cloaths be fine or homely; or whether he be honoured, or derided or paſt by; ſave only as theſe things may have relation to greater things; and as the body muſt be kept in a ſerviceable plight; and we muſt value that capacity moſt, in which we may beſt do our Maſters work. Keep under the fleſh, and you will eaſily overcome the world: Otherwiſe you ſtrive againſt the the ſtream. While you have unmortified raging appetites, and corrupted fancies, and ſenſual minds, you are byaſſed to the world, and if the rub of a Sermon or ſickneſs may turn you out of your way awhile, the byas will prevail, and you will quickly be on it again. If you dam up the ſtream of theſe unmortified affections, they will rage the more; and if you ſtop them for a while, by good company or ſome reſtraint, yet will they ſhortly break over all, and be more violent then before. All your ſtriving by waies of meer reſtraint, are to little purpoſe, till the fleſh it ſelf be ſubdued. It is but as if you ſhould ſtrive with a greedy dog for his bone, and with an hungry Lyon to bereave him of his prey: be ſure they will not eaſily part with it. Its the caſe of many deluded people, that have ſome knowledge of Scripture, enough to convince them, and tip their tongues, and ſtrive to reſtrain them from their ſenſual waies, but not enough to mortifie the fleſh, and change their ſouls. O what a combate is there in their lives! The fleſh will have its prey, and pleaſed it muſt be: Their conſcience tells them, It will coſt thee dear? Their fleſh like an hungry dog is ready to ſeize upon that which it de-

ſires : And conſcience doth as it were ſtand over it with a ſtaff, and ſaith, Meddle with it if thou dare : And ſometime the poor ſinner is reſtrained ; and ſometime again he ventureth upon the prey, and he that had condemned himſelf for his ſin, doth turn to his former vomit, and once more he muſt have his whore, or his cups ; and then conſcience takes him by the throat and terrifieth him ; and makes him forbear a little while again : And thus the poor ſinner is toſt up and down ; and Satan leads him captive at his will : And becauſe he findeth a combate within him, he thinks it is the combate between the fleſh and the ſanctifying Spirit ; when alas, its no more but the combate between the fleſh and an inlightened conſcience, aſſiſted with the motions of common grace, which becauſe they reſiſt and trample underfoot, their condemnation will be the greater. Would you then have the boiling of your corruptions abated ? Put out the fire that cauſeth them to boil ; or elſe you trouble your ſelves in vain. Mortifie the fleſh once, and get it under, and ſcorn to be a ſlave to a ſenſual appetite, but let it be all one to you to diſpleaſe it as to pleaſe it, and leave ſuch trifles as pleaſant meats, and drinks, and dwellings, and fine cloathes, to children and fools that have no greater things to mind, and uſe the fleſh as a ſervant to the ſoul, ſupplying it with neceſſaries, but correcting it if it do but crave ſuperfluities ; Do this and you will eaſily Crucifie the world. For the world is only for the fleſh. For ſaith *John*, 1 *John* 2. 16. *All that is in the world is the luſt of the fleſh, the luſt of the eyes, and pride of life, which are not of the Father, but of the world. And the world paſſeth away, and the luſt thereof, but he that doth the will of God abideth for ever.*] Remember that he that ſaith in my text, that he is Crucified to the world, doth ſay alſo, *Gal.* 5. 24. that, They that are Chriſts have Crucified the fleſh with the affections and luſts.] This is to kill the world at the Root, (for it is Rooted in the fleſhly Intereſt.) When otherwiſe you will but lop off the branches, and they will quickly grow again.

Direct.

Direct. 4. *BE ſure to keep your minds intent upon the Greater matters of Everlaſting life, and all your Affections imployed thereupon. Diverſion muſt be your cure* : Eſpecially to ſo powerful and tranſcendent an object. Be once acquainted with Heaven by a life of faith; and it will ſo powerfully draw you to it ſelf, that you will be ready to forget earth, and take it as a kind of Nothing. Get up to God, and fix the eye of your ſoul on him; and his glory will darken all the world, and reſcue you from the miſ-leadings of that falſe fire that did delude you. Come near him daily, and taſte how good he is; and the ſweetneſs of his love will make you marvail at them that think the world ſo ſweet; and marvail at your ſelves that you were ever of ſuch a mind. You cannot think that the world will be caſt out of your Love, but by the appearance of ſomewhat better then it ſelf. You muſt go to Heaven therefore for a Writ of ejectment. You muſt fetch a beauty, a pleaſure from above, that ſhall abaſe it, and ſilence it, and ſhame its competition. O what is earth and all things in it, to him that hath had a believing, lively thought of Heaven! Nothing below this will ſerve the turn. You may think long enough of the troubles of the world, and long enough confeſs its vanity, before you can Crucifie it, if you ſee not where you may have ſomething that is better. The pooreſt life will ſeem better then none; and a little in hand, will be preferred before uncertain hopes. Till faith have opened Heaven to you, as being the Evidence of the things inviſible, and have ſhewed you that they are not ſhadows but ſubſtances, which the promiſe revealeth, and Believers do expect; you will be ſtill holding faſt that little that you have; and you will ſay in your hearts, as ſome do with their tongues, [*I know what I have in this world, but I know not what I ſhall have in another.*] But the knowledge of God will ſoon make you of another mind. Let in God into the ſoul, and he will fill it with himſelf, and leave no room for earth and fleſh. Learn what it is to walk with him, and to have a converſation in heaven, and it will cure you of your earthly mindedneſs, *Phil.* 3. 18, 19. There is no conſiſtence between Earth and Heaven. All men are either Earthly or Heavenly minded. None therefore but the truly Heavenly Believer

hath Crucified the world. But becauſe I have ſaid more of this elſewhere, I now forbear.

Direct. 5. *VNderſtand well the right uſe and end of all creatures, and make it your buſineſs accordingly to improve them.* I have told you before that they are all for God, and glaſſes wherein we may ſee his face, and books in which we may read his Name and Will. Look after God in them; and never come to a creature, without either an actuall or at leaſt an habituall Intending of God, as the end thereof. Judge that creature unprofitable wherein you receive not ſomewhat of God, or do not ſomewhat for him by it. Take not up with lower thoughts and uſes of it. Its one of the commoneſt and greateſt ſins, (and I doubt with moſt profeſſors of Religion) to uſe the creature for themſelves, and to over-look God in his works and in their mercies, and ſo to prophane them, and turn them into ſin. Do you underſtand what is meant by this, that, *To the pure all things are pure*; and *that all things are ſanctified to us?* All ſhould be Holy to Holy men. To be Holy is to be ſeparated unto God, from common baſe inferiour uſes. If you your ſelves are ſeparated to God, all creatures will be ſanctified to you; they will be the Meſſengers of God, the revealers of his will, and his Remembrancers to your ſouls: And you will uſe them accordingly (in that meaſure as you are ſanctified.) As we call the Temple and Utenſils of Gods worſhip Holy, becauſe they are devoted to God for his ſpecial ſervice: So may we call our meat, and drink, and lands, and houſes, our corn, and graſs, and every plant, and flower Holy (in their places.) When the ſanctified ſoul doth read his Makers name upon them, and admire, and fear, and love him in them, and ſtudy how to uſe them for himſelf. You will confeſs that he is a prophaner of Holy things indeed that can read over the Scripture, and never obſerve the name of God in it, or elſe regard it but as a common word, and uſe that Book but as a common Book. Though I do not equal the creatures with the Scriptures, in clearneſs or fulneſs of diſcovering the will of God, yet ſeeing that it alſo is one of his Books, (and that more legible and glorious then ſome inobſervant wretches do believe) I would intreate all that fear God to lay this more to heart;

and

and to conſider for the time to come, Whether it be not Prophanneſs, even flat Prophanneſs, to uſe Gods works as common and unclean, and to over-look him, who is the life, and ſenſe, and glory of them? And whether it be not a ſin that we are all too guilty of, to take up with ſelfiſh carnal uſes, of almoſt all the works of God, when we ſhould ſtill uſe them all to higher ends? I fear this great unholineſs in our uſing of the world and all therein, is little bewailed in compariſon of what it ought to be. Some Chriſtians are apt enough to hearken to their priviledges and titles of honour given them by the Lord; but they conſider not that all theſe are for God, and therefore oblige us to anſwerable duty. Study well thoſe higheſt titles, that are given you in 1 *Pet.* 2. 5, 9. *You are built up a Spiritual houſe, an holy Prieſthood, to offer up Spiritual ſacrifices acceptable to God by Jeſus Chriſt.*] And what's a Spiritual houſe for, but the habitation of the Lord, and the performance of his ſervice? And ſurely theſe holy Prieſts muſt fetch their ſacrifice from all the creatures that are fit for ſacrifice. And Verſ. 9. *Ye are a choſen Generation, a Royal Prieſthood, an holy Nation, a peculiar people, that you ſhould ſhew forth the Praiſes of him that hath called you out of darkneſs into his marvellous light.*] And muſt not a people ſo holy, and peculiar, adore and hallow the Lord in his works? Though you be not called to Miniſter at his Altar, you are called to ſee him, and ſanctifie him in his creatures, and in all that you have to do with. Gods works are part of his name, and therefore ſee that you take not his name in vain. You are brought nearer him then the reſt of the world: and therefore remember that he will be ſanctified of all that draw near him. You have learned in point of Receiving to riſe with *Peter*, kill and eat; and not to call that common which God hath cleanſed: See that you learn it alſo in point of duty, and in regard of the uſe of the creatures which you receive; and take them not as common things, for common fleſhly uſes only, as common men do; but remember that they are cleanſed, and that you prophanely devour them, further then God is intended in them.

By this time you may perceive that the Crucifying of the world, is by its trueſt Exaltation and Improvement, and that it is ſo far from being your loſs, as that it will prove your greateſt gain. I would commend it to you all that deſire to live a life of holineſs,

holineſs, that you would make it your daily care and ſtudy to ſanctifie your very trades and worldly labours, and all the mercies and matters of your lives. For it is not a bare contempt of the world that will ſerve. If you ſhould ſleep out your daies, and never think of the world, or if as Melancholy men you ſhould be weary of your lives, becauſe of the vexatious miſeries of the world, all this is little to Chriſtian Mortification. But if you can ſee and taſte the Goodneſs, and Greatneſs, and Wiſdom of God, in every thing you have or do, this is the uſing the world aright.

Queſt. *But how ſhould a man get his ſoul to that frame to carry on his calling in order to God, and to ſee him, and intend him in all that he have or do.*

Anſw. To diſpatch it in a word, thus, 1. Be ſure that God be habitually your End in the main. For if you take him not for your Portion, and intend him not habitually in the drift of your lives, you cannot rightly intend him in particulars. 2. Make it your every daies prayer to God, before you go about the labours of your calling, that he would give you hearts to ſeek him in all, and would watch over you, and ſave you from enſnaring temptations, and remember you of himſelf, and give in ſomewhat of himſelf by his creatures, and ſanctifie them all to you. 3. Keep up a godly jealouſie of your hearts, leſt they ſhould abuſe the creature, and ſeek it and uſe it more for your carnall ſelves then for God. If God be jealous, its time for you to be jealous of your ſelves. Eſpecially when the ſin is the moſt common, and radicall, and deſtroying ſin. 4. Before you go about your callings, bethink your ſelves how you may Improve them for God. Find out his Intereſt, and ſtudy how to promote it; and how to improve all that he gives you to that end. And renew your particular Intentions of God, in the midſt of your work. 5. When you receive or uſe any creature, conſider it both as a mercy and as an obligation unto duty; and as you will not run over the Bible by bare reading, without conſidering what is the meaning, but will endeavour to take the ſenſe as you go; ſo do in your callings and about all the creatures. Think with your ſelves, [*Here is now a leſſon in my hands, if I can but learn it. Here is ſomewhat that may ſhew me, both God himſelf and my duty; if I could but skilfully open it, and underſtand it.*] And ſo bethink

think your ſelves, What it is that God would teach you, or command you by that creature: and eſpecially, to what uſe he requireth you to put it. And remember, that if you ſhould think of God all the day long, and yet not intend him, and refer your labours and your riches to his ſervice, and give them up to his uſe, this is not ſanctifying God in the creature, but hypocriticall abuſing of him. For it is not all thinking of God that will ſerve the turn. 6. As you uſe to take account of your ſervants, how they do your work, ſo I would adviſe you every night, or as often as you can, to take an account of your ſelves as you are the ſervants of the God of heaven, and ask your Conſciences, [*What have I done this day for God; and how have I obſerved and ſanctified him in his Works?*] So much for the fifth Direction.

Direct. 6. REmember alwaies *that the World is the enemy of your ſalvation, and that if you be damned, it is like to be through its enticements*; and therefore labour to be *alwaies ſenſible that you go in continual danger of it.* And this will make you uſe it as an enemy, and walk in a conſtant fear leaſt it ſhould over-reach you. And ſee alſo that you endeavour as clearly as you can, to find out wherein its enmity doth conſiſt; and then you will perceive that it is eſpecially in ſeeming more Lovely then it is, as it is the fewel of concupiſcence, and the proviſion of the fleſh. And when you underſtand this, you will perceive, that your danger lyeth in over-loving it, and that it killeth by its embracements: And this will direct you which way to bend the courſe of your oppoſition, and what you muſt do to be ſaved from its ſnares: To call the world an enemy is eaſie and common: but ſo far as your very hearts apprehend it as an enemy, ſo far you are out of danger of it: An eaſie enemy that is conquered by underſtanding that it is an enemy! And the way of its conqueſt is, by enticing men to take it for a friend.

And alſo remember, how great a part of your Chriſtian life conſiſteth in keeping up the combate with this enemy, and how certainly and miſerably you will periſh if you be overcome.

Direct. 7. TO *be much in the house of mourning, and see the end of all the living*, will help us towards the Crucifying of the world. Go among the sick, and hear what *they* say of the world. Stand by the dying, and see what it will do for them; and think now, whether God or the world be better. Look on the corpses of your deceased friends, and think now, Whether the soul be ever the better for all the riches and pleasures of the world? Take notice of the graves and bones of the dead, and think what a worthless thing is the world, and all the glory and delights that it affords, which will so turn us off, and leave our bodies in such a plight as that. Take notice of the frailties and diseases of your own flesh, that tell you how shortly it must lie down in the dust. And then compare this world and that to come, where your abode will be everlasting. Its a shame for a wise man to live as a stranger to so great a change, and to look so much after a world that he is leaving, and so little after the world that he shall abide in.

Direct. 8. IT will much avail to the Crucifying of the world to you, that you *study the improvement of all your Afflictions*. Do not repine at them, and think them a greater evil then they are; but believe that they are a special advantage to your souls, for the mortifying of your inordinate affections to the world: and if you have but the wisdom and hearts to make use of them, they may do you more good then all the prosperity of your lives hath done. If you fall into poverty, or fall under slanders or reproach from men; if your friends prove false to you; if those that you have done good to prove unthankful; if the wickedness and frowardness of men do make you even weary of the world; remember now what an advantage you have for Mortification! When you have experience it self to disgrace the creature to you, and your very flesh doth seem to be convinced. Now see that you observe the teachings of this providence, and come off from the world, when you see it is so little worth; and set as light by it as it doth by you: Bethink you now that God doth this to lead you to himself, and thank-

thankfully accept his call, and cloſe with him as your portion, and be content with him alone, and let them take the world that can get no better. You ſee that adverſity will make even a worldling ſpeak hardly of the world, as men will do of their friends when they fall out with them. How much more ſhould it help the gracious ſoul to a fuller ſenſe of its vanity and nothingneſs, and of the neceſſity and excellency of more certain things. Its a great ſin and folly in us, that we ſtrive more to have afflictions removed then ſanctified, and ſo we loſe the gain that we might have got. Though affliction alone will do little good, yet grace doth make ſuch uſe of affliction, that thouſands in heaven will have cauſe to bleſs God for them, that before they were afflicted, went aſtray, and were deceived by the flatteries of the world as well as others. Abundance that have been convinced of the vanity of the world, have lingered long before they would forſake it, till affliction hath rowſed their ſleepy ſouls, and by a lowder voice hath called them away.

Direct. 9. *BE very ſuſpicious of a proſperous ſtate, and be more afraid of the World when it ſmiles, then when it frowns.* Some are much perplexed for fear left they ſhould not ſtand in adverſity, that too little fear being enſnared by proſperity. They are afraid what they ſhould do in a time of tryal, and do not conſider, that proſperity is the great tryal. Adverſity doth but ſhew that love of the world, which was in mens hearts in time of proſperity. When men forſake Chriſt for fear of ſuffering, and becauſe they will not forſake the world, they do but ſhew the effects of that diſeaſe, which they had catcht long before. When the world pleaſed them they fell ſo deep in love with it, that now they will venture their ſouls to keep it. It is proſperity that *breeds* the diſeaſe, though adverſity *ſhew* it. Love not the world, and you will eaſily part with it, and ſo will eaſily ſuffer for Chriſt: And proſperity is liker to tice your Love to it, then adverſity. This is a great reaſon why worldly Proſperity and true Holineſs do ſo ſeldom go together: and ſo few of the great ones of the world are ſaved. O how hard is it to have the world at will, and not to be enſnared by it and over-love it? How hard is it heartily and practically to contemn a proſperous

condition ! How hard to have ſerious lively thoughts of the great things of eternity, and ſerious preparations for death and judgement, when we have health, and wealth, and all the accommodations which our fleſh doth deſire ! Satan knows this well enough : and therefore he is willing that his ſervants ſhall have proſperity. He knows that it is not the way to get him ſervants, to beat them and uſe them hardly, but to pleaſe them by flatteries, and fulfill their luſts, that they may be enticed to imagine his ſervice to be the beſt. Its the cuſtom of harlots to ſet out themſelves to the beſt, and to adorn themſelves for the tempting of their lovers ; and not to go in an homely dreſs, which no one will be taken with. No wonder then if Satan the Pandor of the world, do adorn it with the beſt cloathes, and preſent it to you in the moſt enticing garb he can. *If the lips of this harlot did not drop as an honey-comb, and her mouth were not ſmoother then oyl* ; ſhe could not lead ſuch multitudes to *her end, Which is bitter as wormwood, and ſharp as a two-edged ſword; her feet go down to death, her ſteps take hold of hell ; leſt* men *ſhould ponder the path of life, Prov.* 5. 3,4,5,6. And it is no wonder that God to ſave his people from this deluſion, doth dreſs the world to them in a courſer attire ; and when he ſeeth them in danger to be enamoured on it as well as others, if he preſent it to them in the rags of poverty, and in the ſcabs of its corruption, confuſion and deformity, that they may ſee the difference between it and their home.

Its ſtrange to ſee how highly proſperity is regarded by the moſt ! how earneſtly they deſire it, pray for it, or contrive it ! and how much they are troubled when they fall into adverſity ; when yet they know, or ſay they know that the love of the world is the bane of the ſoul, and that it killeth men by deceiving them. Can you keep your affections as looſe from the world, when you have houſes and lands and all things at your will, as you could if it were otherwiſe ? Remember I beſeech you that the poyſon of the world is covered by its ſweetneſs, and that it killeth none but thoſe that love it : Be ſuſpitious therefore that there is danger where you find delight : If your eſtate be ſuch as is pleaſing to your fleſh, believe it is not likely to be ſafe to your ſouls. If therefore your health, your wealth, your honours, be ſuch as your fleſh would have them, if your houſes your accomodations, your friends be ſuited to your carnal deſires, believe it your ſouls are in no ſmall hazzard ; and therefore look about

you.

you as you love your ſalvation; and fear the ſnare. The great enemy of your ſouls hath not baited his hook with ſo curious and coſtly a bait, for nothing. The cautelous fiſh that is afraid to ſwallow, yea or to taſte, or to come neer till he knows what is under it, doth ſave his life, when that which boldly ventures, and fearleſsly devoureth the bait is deſtroyed. Its not for nothing that *Solomon* chargeth the man *that is given to his appetite, to put his knife to his throat at a feaſt, and not to be deſirous of the dainties which are deceitfull, Prov.* 23. 1, 2, 3. *A prudent man foreſeeth the evil* (even when it is covered with the pleaſanteſt bait,) and *ſo he hideth himſelf* and eſcapeth, when the *ſimple paſſeth on and is puniſhed, Prov.* 22. 3. It is part of the deſcription of the ſenſual apoſtates in *Jude* 12. that in *their feaſts, they fed themſelves without fear.* And it is as dangerous a thing to cloath your ſelves without fear, to ſeek after wealth and honours without fear, to poſſeſs your houſes and lands without fear; to ſee any thing thats carnally pleaſing to you, or hear your own prayſes without fear; when other men muſt needs have things to their will, do you ſtudy your duty, and let the will of God be your will; and if he give you a plentiful eſtate without ſeeking it, or give you reputation and the praiſe of men without your affecting it; receive them not without fear; Think with your ſelves, [What a ſnare is here now for my ſoul? Though it be good in it ſelf, and as it comes from God, yet what an advantage hath the Deceiver here againſt me! How eaſily may ſuch a carnal heart as mine be enticed to the inordinate love of theſe, and to be more remiſs about higher and greater things, and to be forgetful or inſenſible about the matters of my endleſs ſtate! How many men of worldly wiſdom, yea how many that ſeemed Religious, have been thus deceived, and periſhed before me? Yea this is the common road to hell! And is it not time for me then to look about me!] The old Chriſtians were ſo jealous of the world, and afraid of being mortally poyſoned by its delights, that they ſold what they had, and gave to the poor, and voluntarily thruſt themſelves into poverty, as thinking it better to go poor to heaven, then to ſay in Hell, that once they had riches: I commend not any extream to you, for indeed I have ever thought that its greater ſelf-denyal to devote and uſe our riches for God, then at once to caſt them away or ſhut our hands of

them; and that he is a better steward that improveth his Masters stock, then he that rids his hands of it, out of an injurious fear of his Masters austerity. But yet I must say that the other extream is more common and more dangerous. And they that out of excess of fear, betook themselves to poverty and to wildernesses, were in a far better case then many that seem now to be zealous professors, and yet are looking after the pleasures, and riches, and glory of the world! I have many a time wondered at some eminent professors, that are as constant and seraphicall in the outside of duty, even to admiration, as almost any I know, and yet as closely and busily grasping at the world, and labouring to be rich, as if they were the wretchedst worldlings on earth. I have oft wondered how they can quiet their consciences, and how they make shift so constantly to delude such knowing souls. The Countrey sees them drowned in earth, and the generality of their godly friends lament them, as meer hypocriticall earthworms; and yet because they can carry it on smoothly, and not be noted for any palpable oppression or deceit, they wipe their lips, they bless themselves, and with gracious words would cloak their covetousness, as if men did but uncharitably censure them, because they cannot prove them to be such Deceivers; When yet the very bent and course of their lives proclaimeth them worldlings to almost all men but themselves; who by the just, but heavy judgement of God, are given over to that blindness, as not to see that damnable sin in themselves, that the enemies of Religion see with scorn, and their most impartial friends do see with lamentation: but seeing it, are not able to remedy; for worldlinesse is the commonest badge of an Hypocrite; and where there is a false heart at the bottom, and but an hypocriticall faith, and an hypocriticall love to God and the life to come, there will be no effectual resistance of the world; but all exhortations do come upon so great disadvantage with such souls, that usually they are lost, and leave them as they find them. If any covetous scraping earth-worm, whether he be Gentleman, Tradesman, or Husbandman, do feel his conscience at the reading of this begin to stir, I beseech him (if there be any hope of such hypocrites) to hearken to it in time, and regard a little more the warnings of his friends, and not to be so stiffly confident of his innocency; nor yet to think himself free from hainous,

nous, groſs and ſcandalous ſin, as long as he is a covetous worldling? If covetouſneſs be idolatry, and the ſin of thoſe with whom we may not ſo much as eat, and if the covetous ſhall not enter into the Kingdom of heaven, and be ſuch as the Holy Ghoſt doth joyn with thieves and the vileſt ſinners, who then but an Infidel can think that it is not a ſcandalous ſin, and ſuch as will be the damnation of all that be not throughly cured of it? See *Eph.* 5. 5, 6, 7. 1 *Cor.* 5. 10, 11. *Pſal.* 10. 3. 2 *Tim.* 3. 2. 2 *Pet.* 2. 14. *Luke* 16. 14. *Mark* 7. 22. 2 *Tim.* 3. 2. *Jer.* 8. 10. & 6. 13. *David* prayeth God to *encline his heart to his teſtimonies, and not to covetouſneſs, Pſal.* 119. 36. and now men think they may be enclined to both, and that they have found out the terms of reconciling heaven, with earth and hell. I marvail theſe men will not ſee their own faces, when the Prophets and Chriſt himſelf do hold them ſo clear a glaſs? *Ezek.* 33. 31. *They come unto thee as the people cometh, and they ſit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they ſhew much love, but their heart goeth after their covetouſneſs.*] Mat. 13. 22. [*He that received ſeed among the thorns, is he that heareth the Word, and the care of this world, and the deceitfulneſs of riches choak the Word, and he becometh unfruitful.*] I know the men that I am now ſpeaking of have many excellent gifts, and in other reſpects do ſeem the forwardeſt for godlineſs in the Countrey; but the more is the pitty that men of ſuch parts ſhould be rotten-hearted hypocrites, and damned for worldlineſs after ſo much pains in duties: For an heathen may as ſoon be ſaved as a worldling: When they have prayed, and preached, and cryed down prophanneſs, let them hear what the Lord ſaith to them, *Luke* 18. 22, 23, 24. and there ſee again their faces in that glaſs: [*Yet lackeſt thou one thing*: (even ſuch an one as none can be ſaved without, even a Love to God and Heaven above earth:) *ſell all that thou haſt and diſtribute unto the poor, and thou ſhalt have treaſure in heaven, and come follow me: And when he heard this he was very ſorrowful; for he was very rich. And when Jeſus ſaw that he was ſorrowful, he ſaid, How hardly ſhall they that have rickes enter into the Kingdom of God?*]

Set not then ſo high a value on a full eſtate. *Let your converſation be without covetouſneſs, and be content with ſuch things as*

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ye have; and truſt your ſelves on the ſecurity of his promiſe, who hath ſaid, *I will never fail thee nor forſake thee, Heb.* 13. 5. It is not for nothing that Chriſt himſelf hath given you ſo many and ſo terrible warnings to take heed of this ſin? As *Luke* 12. 15. *Take heed and beware of covetouſneſs: for a mans life conſiſteth not in the abundance of the things that he poſſeſſeth.*] As if he ſhould ſay, While you think you are ſecuring your well-being, you do not ſecure your Being it ſelf. When you have done all to provide for the delights of your life, you are never the ſurer of life it ſelf. Read the following paſſages in the Text, and let them warn you, or condemn you. If ſuch admonitions as theſe will not take, from the mouth of him whom you call your Lord, and from whom you profeſs to expect your Judgement; What have we then further to ſay to you, or how ſhould our warnings expect entertainment with you? Yet I ſhall do that which is my duty, and leave the ſucceſs to God. I do therefore again in the name of God, adviſe and warn you to Take heed of having too pleaſant thoughts on a proſperous ſtate. Long not after fulneſs and plenty in the world. Be not too eager for accomodations to your fleſh. A Coffin of two yards long will ſhortly hold it, and be room enough for it: And will nothing but well built houſes, adorned rooms, the neateſt cloathing and plentiful poſſeſſions ſerve you now? How ſad a mark is this of a ſoul that never had a ſaving taſte of the everlaſting riches! Away fooliſh children, and ſtand not building houſes with ſticks and ſand! Home with you, to God, and remember where you muſt dwell for ever. When you have feathered your neſts, and made them as you would have them, you muſt leave them before you are well ſettled and warm in them. And if it comfort you to think that you leave them to your children; remember that you leave them the fruit of your ſins, and bequeath to them the ſnares that undid your ſouls, that ſo they may become the heirs of your wickedneſs, and be deceived and deſtroyed by the world, as you have been. This is your great care for them; and this is your kindneſs to them. I have told you once already from God, that *this your way is your folly, though your poſterity be like to approve your ſayings*, becauſe you do ſo much to make them of your mind, *Pſalm* 49. 13. For though *your inward thoughts be that your houſes ſhall continue*, and you hope to leave *a*

name

name behind you, yet *man being in honour abideth not, but is like the beaſts that periſh: When he dyeth he ſhall carry nothing away, his glory ſhall not deſcend after him: though whiles he lived he bleſſed his ſoul, and men praiſe them that* (thus) *do well to themſelves; yet ſhall they go to the generation of their fathers, and ſhall never ſee Light. Man that is in honour and underſtandeth not, is like the beaſts that periſh*, Verſ. 11, 12, 17, 18, 19, 20. Though *the ungodly proſper in the world and encreaſe in riches*, yet he that *goeth* believingly *into the Sanctuary may ſee their end: Surely they are ſet in ſlippery places, and caſt down into deſtruction: How are they brought to deſolation as in a moment, and conſumed with terrours*, Pſalm 73. 12, 17, 18, 19. *And in that very day do all his thoughts periſh*, Pſalm 146. 4. *Then ſhall they eat the fruit of their own way, and be filled with their own devices; for the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them*, *Prov.* 31. 32.

See then that you be not eager for proſperity; and if God caſt it on you, uſe it with fear. And if ever you feel the creature begin to grow too ſweet and delightful to you, then ſpit it out as the poyſon of the ſoul, and preſently take a mortifying antidote before you are paſt remedy. As you feel the working of poyſon by its burning, or griping, or other effects agreeable to its nature, by which it ſeeketh the extinguſhing of life; ſo you may feel when the world is poyſon to your ſouls, by its creeping into your affections, and inſinuating into your hearts with preſent delight, or future hopes; by ſeeming more Lovely and more Neceſſary then it is. As ſoon as ever you feel it thus creep into your hearts, its time to riſe up againſt it with holy fear, and to caſt it out, if you love your ſouls.

And that which I would adviſe you to at preſent, when the world hath got too deep into your hearts before you are aware, is this: Do ſomething *extraordinary* in ſuch a neceſſity, for its crucifixion and your recovery. Though a careful diet may ſerve to preſerve health while you have it, yet if you have loſt it, and ſickneſs be upon you, you muſt have recourſe to Phyſick for your cure. If honour, or preferment, or houſe, or land, or friends, or gain, or recreations begin to ſeem too ſweet and dear to you, and your hearts begin to hug them with delight, or make out after them with keen deſires; you muſt now have re-

courſe to extraordinary helps: and in particular, try theſe following. 1. Withdraw your ſelves to ſome more frequent and ſerious meditation of the brevity and vanity of the world, then you have been uſed to: ſteep your thoughts longer in mortifying conſiderations, till the bent of your hearts begin to change. 2. Be ofter with God in ſecret and publick prayer, and give up a larger portion of your time to holy things then ordinarily you have done; that acquaintance with heaven may wean your mind from earth; and the Love of God may drown your worldly Love. When you have taken any extraordinary cold, you will get nearer the fire then ordinary, and be longer at it, and drive it out by heating things: And when the world hath inſinuated into your affections, and chilled and cooled them to God and heaven, its time to draw nearer God then before, and to be longer with him; and to ſtrive harder in every duty then you did, till ſpiritual life do work more vigorouſly and expell that earthly diſtemper which had poſſeſſed you. 3. And at ſuch a ſeaſon let prayer be furthered by faſting and extraordinary humiliation; which may help down the fleſh which cauſeth you ſo much to over-value the world. Even an *Ahab* found ſome eaſe by a common humiliation, when he had taken a mortal ſurfeit of *Naboths* Vineyard and his Blood: Much more may a true Chriſtian find much help, by ſpecial humiliation, when he hath ſurfeited on any creature whatſoever. 4. And I think it would be a very good courſe at ſuch a time as that, to be at ſome more coſt for God, then you were before. When you feel your love to the world increaſe, *Give ſomewhat extraordinary then to the poor, or to pious uſes, according to your ability.* Yea what if it were *ſo far as might a little pinch your ſelves*! This were a real oppoſition to the world, and you might turn a very temptation to a gain, and get much good by occaſion of a ſin: It might do much to diſ-hearten and repell the tempter, when he ſeeth that you over-ſhoot him in his own bow, and make ſuch uſe as this of his temptations, as to do the more good, and uſe your wealth the more for God, and deny your ſelves more then you did before. If you would but faithfully practiſe theſe few directions, you would find it the ſureſt way of recovery, when you begin to be infected with this earthly diſeaſe.

Direct.

Direct. 10. THE laſt Direction that I ſhall give you for the Crucifying of the world, is this. *Be ſure to keep off the means of its livelihood, and keep it ſtill under the mortifying means.* Lay ſiege to it, and ſtop up all the paſſages, by which the worlds proviſion would come in; and keep it ſtill under the ſtrokes of enmity, and the influence of that which is contrary to it. Some particulars I will but briefly mention.

1. Keep a conſtant guard upon your ſenſes; for this way the world creeps in to your hearts. It is by gazing on alluring objects, or hearing, or taſting, or the like, that the flames of concupiſcence are kindled in the heart. By gazing upon beauty or comlineſs of perſon, the heart of the wanton is infected with luſt, and ſo incited to the damnable practiſes of uncleanneſs. The ſight of the cup doth ſet an edge on the deſires of the drunkard: and the ſight of enticing meats, doth awaken and enrage the appetite of the gluttonous: and by the preſence of the bait their diſeaſe is ſet awork, as worms in the body are by ſome kind of food. *Clemens Alexandr.* ſaith of theſe men, that their diſeaſe is called λαιμαργία, that is, *A madneſs about the throat*: And γαστριμαργία, that is, *A madneſs in the belly*: And ſaith of them that are given to fulneſs or fineneſs of diet, for the pleaſing of their bellies, that *they are ruled by a Belly-Devil*, which ſaith he, *is the worſt and moſt pernicious of all Devils.* Lay ſiege then to this belly-Devil, and ſtarve him out. It is by the ſight of gawdy faſhions, and curious apparel, that the minds of vain effeminate perſons are provoked to deſire the like. And the ſight of pomp and honours doth kindle the fire of ambition; and the ſight of buildings, and money, and lands, doth help to provoke the deſires of the Covetous. See therefore that you alwaies keep a watch upon your eyes. Let them not run up and down like a maſter-leſs dog, nor roul as the eyes of the laſcivious, that are hunting after the prey of luſt. If you have cauſe to pray as *David*, *Pſal.* 119. 37. *Turn away mine eyes from beholding vanity.*] You muſt practiſe according to your prayers, and endeavour your ſelves to turn them away. Have not the beſt of us as much reaſon as *Job* to *make a Covenant with our eyes? Job* 31. 1. What

Cl. Alex. Pædag. l. 2. c. 1. The whole Book is worth the reading, by ſuch.

wonder if the Garriſon ſurrender not where the beſieged have free paſſage and continual ſupplies? And what wonder if the houſe be robbed, where the doors ſtand alwaies open, and all is common to every paſſenger? Be ſure therefore to keep a conſtant guard upon your eyes, your appetites and every ſenſe, or elſe the world will not be Crucified. Let not your eye move but by the conduct of your reaſon: at leaſt, let it not fix upon any object, till reaſon give it leave. Taſte not a bit of meat, or a cup of drink, till you have adviſed with right informed Reaſon, and be able to juſtifie what you do. Take an account of all that entereth at the door of any of your ſenſes: For he that muſt give an account to the living God, had need to keep account himſelf.

2. Keep alſo a conſtant guard upon your *Thoughts* as well as upon your ſenſes. As the Thoughts will tell you what is in your hearts, ſo they will let in whatſoever bribeth them to conſent. The fancies of men are the garden of the Devil, where he ſoweth and watereth the plants of impiety: Yea they are a principall room in which he doth inhabite. Its certain that the Devil hath readyer acceſs to the fantaſie, then to the heart; and that it is his ſhop in which he forgeth moſt vices, and doth a very great part of his work. An unclean ſpirit poſſeſſeth the fantaſies of the unclean; ſo that their thoughts are running upon luſtful objects; and they are guilty of the filthyeſt cogitations within, when they ſeem to be of the chaſteſt behaviour without; and do frequently commit fornication in the heart, when fear or ſhame doth reſtrain the outward practiſe, and cover their iniquity. The malicious perſon is poſſeſſed by a ſpirit of maliciouſneſs that dwelleth in his fantaſie, and ſets him on contrivances of cruelty and revenge, and filleth his mind with thoughts of hatred and diſdain. The ſame ſpirit reigneth in the fancies of the Proud, and ſetteth them upon contrivances for the advancing of their names, and cauſeth them to thirſt after the reputation of the world, and filleth them with the troubled malicious thoughts of *Haman*, when they miſs of their expectations. The earthly ſpirit poſſeſſeth the fantaſies of the covetous, and ſetteth them on contrivances for the increaſe of their eſtates. Do you not feel by ſad experience, how many of Satans aſſaults are made upon your cogitations, and how much of his intereſt lyeth there, and how

how much of his work is there done? As ever you would be Crucified to the world then, ſet a watch upon your thoughts, and keep a daily and hourly account of them, and ſee that they be alway under the Government of faith and reaſon. Your thoughts ſhould be kept chaſt as the entrance into your hearts, and not be as common harlots entertaining every comer. If you feel your thoughts ſtepping out upon Luſt or Malice, look after them betime, and call them in, and check them ſharply, and lay a charge on them hereafter to be more pure. If you find that they are running with *Gehezi* after the prize, and are making out after the proviſions for the fleſh, recall them and correct them, and bewail this evil before the Lord, and let your watch be ſtricter for the time to come. Believe it, your hearts will be ſuch as are your thoughts. The flies that lye upon ſores, or dung, or carrion, and the worms that are bred in them will be of the nature of that corruption themſelves. If you would have your hearts clean, and humble, and heavenly, let your Thoughts be clean, and humble, and heavenly. If you will let your Thoughts run on the objects of Luſt, you will be Luſtful: And if you will Think on the enticements of Pride, you will be Proud: And if you will let out your thoughts on the Profits of the world, no wonder if it ſteal away your hearts, ſaith the Lord to the covetous and unmerciful, Deut. 15. 7, 8, 9. *If there be among you a poor man of one of thy Brethren within any of thy gates, thou ſhalt not harden thy heart, nor ſhut thy hand from thy poor Brother, but thou ſhalt open thy hand wide unto him, and ſhalt ſurely lend him ſufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, ſaying, The ſeventh year, the year of releaſe is at hand, and thy eye be evil againſt thy poor Brother, and thou giveſt him nought; and he cry unto the Lord againſt thee, and it be ſin unto thee. Thou ſhalt ſurely give him, and thy heart ſhall not be grieved, when thou giveſt to him: becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto. For the poor ſhall never ceaſe out of the Land: therefore I command thee ſaying, Thou ſhalt open thy hand wide unto thy brother, to thy poor, and to thy needy in the Land.* Beſides the main drift of the Text, mark how we are commanded to beware that a *Thought* of unmercifulneſs enter not into our hearts. And when Chriſt doth ſo vehemently diſſwade his

followers from this damning ſin, he doth it by ſetting a Law upon their *Thoughts*: *Why take ye Thought?* &c. *Take no thought*, &c. *Mat.* 6. 25, 27, 28, 31, 34. *Luke* 12. 22, 26. *If the unrighteous man forſake not his thoughts*, he will not forſake the *evil of his way*, *Iſa.* 55. 7. As you love your ſouls then look to your Thoughts, and keep them under the Government of the Lord. Would you be free from a vain and ſenſual mind? *How long* then *ſhall your vain thoughts lodge within you? Jer.* 4. 14.

3. And ſee alſo that you make not worldly minded men your companions. While they ſavour nothing but earth and fleſh, they will have no ſavoury diſcourſe of any thing elſe: And their diſcourſe is like to be infectious to your minds. As a Stews is not the beſt place to preſerve you from uncleanneſs; nor an Alehouſe the beſt place to preſerve you from drunkenneſs; ſo the company of worldlings is not the beſt place to preſerve you from worldlineſs: Where you ſhall ſee or hear little, but earthly things, and heavenly matters can find no room. Its not the ſafeſt place to fight againſt the Devil, in the midſt of his own Army; but in the Army of Chriſt.

On the contrary ſide, be ſure that you keep under mortifying means. Attend to the lively preaching of the word, which will diſgrace the world to you, and be ſtill drawing your hearts another way. Be much with God in ſecret prayer, and be much above in Heavenly Meditation; and dwell upon thoſe Thoughts which lay the world naked to you, and ſhew it you in its own complexion. If death and judgement be ſeriouſly in your minds, it will waken you from theſe fleſhly dreams, and prick the bladder of your aery minds, and let out that wind which puft you up, and kept out the things of God and Glory. Converſe alſo as much as you can with the moſt Heavenly people, whoſe diſcourſe, and prayers, and daily examples will help to draw up your minds to God, and to affect them with things that nearlyer concern you, then all the profits or pleaſures of the world.

I Have now told you how you ſhould Crucifie the world, and be Crucified to it; but which of you will be ſo happy as to practiſe theſe Directions, I cannot tell. I have brought you the armour and weapons by which this mortal enemy muſt be conquered; but it is not in my power to give you couragious hearts to uſe them. I can certainly tell you what a ſafe and comfortable life you might live, if you had but this enemy under your feet; and what an eaſie and happy death you might die, if you were firſt dead to the world: But to make you ſo happy is not in my power. I can foreſee the certain damnation of all unconverted ſenſualiſts and worldlings, and how ſad a farewell they muſt ſhortly take of all their felicity: But to prevent it is not in my power. For I cannot *make you willing* to prevent it. Its a greater work then bare information that is here to be done. If it were but to give the world a few contemptuous words, and to call it vanity and a worthleſs thing, I ſhould make no doubt of prevailing with the moſt: But to kill it in your hearts is an harder work: And with ſome kind of men, it proſpers moſt, when it is hardlyeſt ſpoken of. Its eaſie to tell a man why and how he ſhould lay down his life for Chriſt if he be called to it: But there's more to be done before it will be practiſed. Till an heavenly light poſſeſs your minds, and ſhew you the better things to come, and aſſure you of more to be had in Chriſt, then the world can afford you; I cannot look you ſhould loſe your hold, nor that an hundred Sermons ſhould make you willing to ſeek the death of that which hath your heart. Senſe is tenacious, and unreaſonable: When you have knockt it off an hundred times, yet ſtill it will be ſenſe, and will be eager after its delights again. Some will be ſtill thinking that Mortification and heavenly mindedneſs is ſo rare a thing, that God will be more merciful then to condemn all that are without them: And ſome will be inconſiderate and ſenſleſs when the cleareſt reaſon is ſet before them; and will venture their ſalvation rather then become dead to all their worldly luſts and hopes. So that with ſorrow I muſt ſay that now I have ſaid all, and delivered my Meſſage, I fear the moſt will ſtill be the ſame, and reject the counſel of God to their perdition. For this is a grace that accompanieth ſalvation, and therefore will be the

portion

portion only of the heirs of ſalvation. Though our hearts deſire, and prayer, and endeavour muſt be that the profeſſed Iſraelites may be ſaved; yet we muſt take up our comfort ſhorter that the Elect ſhall obtain it, though the reſt are hardened. For its Gods will and not ours that muſt be done. If Chriſt be ſatisfied in the ſalvation of his little flock, as ſeeing in them the travail of his ſoul; even ſo muſt we: and though as *Samuel* did over *Saul*, ſo we may mourn over the reſt that God hath forſaken, yet that ſorrow muſt know its ſeaſon and its meaſure. For my part I muſt needs ſay to you, that though it may ſeem an high extraordinary thing to ſome of you, for a man to be thus Crucified to the world, I have no more hope of the ſalvation of any of you, except it ſhall be thus with you, then I have of the ſalvation of *Cain* or *Judas*. And as great and wonderful a work as this is, if ever God mean to ſave your ſouls, it *will be done* on *you*. I ſhall therefore according to my duty beſeech you, to review and practiſe the Directions which are given you, and to uſe the world, as the heirs of Heaven, that have laid up their hope and treaſure there. But if you will not hear and take warning, it is becauſe the Lord will deſtroy you, and becauſe you are not the ſheep of Chriſt, 2 *Chron.* 25. 16. 1 *Sam.* 2. 25. *John* 10. 26, 27.

SECT. XXI.

Uſe laſt.

I Have been all this while Perſwading and Directing you to be Crucified to the world, and the world to you. I doubt not but God hath done this work already upon the ſouls of many of you, even upon all that truly believe in a Crucified Chriſt. To ſuch therefore I ſhall next addreſs my ſpeech: and in general, this is my earneſt requeſt to you, [*That you would uſe the world as a Crucified thing, and as men that are Crucified to it ſhould do.*] I will not lengthen this diſcourſe in uſing many motives to you. One would think that which way ever you look, you ſhould have forcible motives before your eyes. If you look downward on earth, you may ſee enough to wean you from it: and if *ſeeing* will not ſerve, your moſt wiſe and gracious Father will make you *feel*,

feel, and put the caſe beyond diſpute. If you look upwards, you may perceive a better and more enduring ſubſtance, and an inheritance ſo much more glorious and enduring, as ſhould ſuffice to take your minds from earth: If you look *within* you, what foot-ſteps of the Spirit may you there trace, what graces in act and habit may you find, which are all at mortal enmity with the world! You may read there a Law engraven upon your hearts, which condemneth the world to ſubjection and contempt: And many an obligation you may there find, wherein you are deeply bound againſt it: For I hope you have not cancelled them all, and forgot all the promiſes which you made to God. All your Profeſſions, and all your bleſſed Priviledges and Hopes, do engage you to another world, and to the hearty renouncing and forſaking of this. You ſay you are Crucified and Riſen with Chriſt; If you be, then ſeek the things that are above: ſet your affections on the things that are above, and not on the things that are on earth. For you are dead, and your life is hid with Chriſt in God: When Chriſt who is your life ſhall appear, then ſhall you alſo appear with him in glory. Mortifie therefore your members which are on earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs which is idolatry: For which things ſake the wrath of God cometh on the children of diſobedience, *Col.* 3. 1. to 7. It doth not beſeem the members of a Crucified Chriſt to be earthly minded; nor the members of a Glorified Chriſt to ſet their minds on things ſo low. It ill beſeems the Heirs of an incorruptible Crown of Glory to make too great a matter of theſe trifles. It is the Enemies of the Croſs of Chriſt, and not thoſe that are Crucified with him, whoſe God *is their belly, and who glory in their ſhame, and who mind earthly things*: but the Saints converſation muſt be in Heaven, from whence it is that he expecteth his Saviour to change his vile earthly body, and make it like to his glorious body, *Phil.* 3. 17, 18, 19, 20, 21. If indeed you have laid up your treaſure in heaven, where ruſt and moath corrupt not, and where thieves do not break through and ſteal, let it appear then by the effects. For where your treaſure is, there will your heart be, and where your heart is, that way the Labours of your lives will tend. I ſhall reduce my Exhortation to ſome particulars.

1. IF you are Crucified to the world, be ſure that you ſeek it not, nor any thing in it, for its own ſake; but only as a means to higher things. The ſincerity of your hearts doth lie much in this; and the life of your ſouls depends much upon it. Labour in your lawful callings and ſpare not (ſo you exclude not your ſpiritual work): It is not your Labour that we find fault with: But if the creature be the end of any Labour, you may better ſit ſtill, and ſpare your pains, or rather ſpeedily change your intentions. If you overtake the haſtyeſt traveller in his journey, and ask him, why he takes all that pains; he will not ſay it is, For Love of the way that he travaileth in, but for Love of the place to which he is going, or the perſons, or things which he there expects: So muſt it be with you, if you are the heirs of heaven: I blame you not to be glad of a fair way, and to love it rather then a foul one: but it is not for the love of the way that you muſt travail. He that runs in a race, doth not beſtow all that pains for the Love of the path which he runs in, but for Love of the Prize, which he expecteth at the end. And he that plougheth and ſoweth, doth it more for Love of the crop which he hopeth for, then for Love of his labour: He that ſaileth through the dangerous Seas, performeth not his voyage for Love of the Sea, or of his Ship, but for Love of the Merchandize and Gain which he ſeeketh. The Carryer that goeth weekly to *London* with your wares, doth not take all that pains for Love of the carriage, or of the way; but of the gain which he deſerveth. So muſt it be with you, in all your worldly buſineſs. When you ſeek for credit, or pleaſure, or maintenance in the world, it muſt not be finally for the Love of theſe, but for the End which they are given for, and which your hearts and lives and all muſt be devoted to. Your hearts will as ſoon deceive you in this as in any thing, if you do not watch them with jealouſie and diligence. How quickly will the heart begin to Love the creature for it ſelf, that ſeemed once to Love it but for God? Look in what meaſure you love your wealth, your houſes, your recreations, your friends, for themſelves, and becauſe they accommodate the fleſh; ſo far you wrong God, and abuſe them to Idolatry.

And if your Love do begin in greater purity, if you be not watchful

watchful it will quickly degenerate to a carnal Love. Many a Scholar that at firſt deſired Learning to fit him for the ſervice of God, and his Church, doth by ſuffering carnality to inſinuate and prevail, loſe much of the purity of his firſt affections, and in time grow more cold and regardleſs of his firſt ends, and loveth common Learning meerly for it ſelf and for the delight of knowing, or (which is worſe) to get him a name among men.

Its common with men that need recreation for their health, when they ſet upon it as they think but to fit them for their duty, to fall in love with it afterwards, to the perverting of their hearts, the wounding of their conſciences, the waſting of their time, and the neglect of that work of God for which it ſhould be uſed.

We ſhould take our meat, and drink, and cloathes, but to ſtrengthen and fit us for the ſervice of our Maſter: but how quickly do we turn them to the gratifying of our fleſh, and ſo the ſervice of another Maſter?

Its too frequent for young perſons of different ſexes to Love each other at firſt as Chriſtians only, with a chaſt and neceſſary Love; but when they have been tempted awhile to an imprudent familiarity, their Love doth degenerate, and that which was Spiritual becometh Carnal, and the Serpent deceiveth them to the corrupting of their minds, and its well if it proceed not to actuall wickedneſs, and the undoing of each other.

Many a poor man thinks with himſelf, *If I were but out of debt, or could but live ſo as to ſerve the Lord without diſtractions, and had ſuch and ſuch neceſſities ſupplyed, I would not deſire any more, or care any further for the world* But if their deſires be granted them, they find themſelves entangled, and their hearts deceived, and they thirſt more after fulneſs, then before they did after neceſſaries. And many a one thinks, [*I care not for riches or honours, but only to do good with, and if I had them I would ſo uſe them.*] But when they have their deſires, the caſe is altered: the fleſh then hath need of it, and can ſpare for God as little as other men, becauſe it loves it better then before, and pretendeth to have more uſe for it then formerly it had.

Watch therefore over your deceitful hearts, and be ſure to keep up the Love of God, and actually intend him in all that you have or do; and be not withdrawn to carnal affections.

2. IF you are Crucified to the world, be not too eager for it. As God hath promiſed it you but as an appendix to your felicity, and as an overplus to the great bleſſings of the Covenant, ſo muſt you deſire it but as ſuch. And as God hath promiſed it you but with certain limitations, ſo far as he ſhall ſee it good for you, and agreeable to his greater ends; ſo you muſt deſire it but with ſuch limitations. I obſerve many to have ſo much reaſon, as to *put up their prayers* for outward bleſſings, with *theſe limitations*, and will not for ſhame expreſs themſelves in abſolute peremptory language; when yet there is apparent cauſe to fear, that they limit not their deſires, as they do their words, nor do they ſubmit ſo freely to the diſpoſal of God in their hearts, as they ſeem to do in their expreſſions: and ſo they make their words to be modeſt, while their deſires are inordinate; their language to be chaſt, while their hearts are committing adultery with the world; their expreſſions are pious, while their affections are idolatrous: And ſo their prayers are made monſtrous, while the ſoul of them is ſo diſagreable to the body. Be aſhamed and afraid to deſire that which you are aſhamed and afraid to ask. You dare not ſay to God in your prayers, [*Lord, I muſt needs have a fuller eſtate! I would fain be rich and be ſomebody in the world; I cannot live contentedly in poverty: food and rayment will not ſerve turn; unleſs I fare deliciouſly, and be cloathed neatly, and be ſet by in the world, and unleſs I may leave proſperity to my children, when I am dead and gone.*] If you dare not ſay thus, do not dare to deſire or think thus. Mr. *Robert Bolton*, that holy learned Divine, doth uſe among the hainous damning ſins, to reckon this, [*A deſire to be rich.*] And if we hearken to the Scripture, we ſhall find that it is not without good cauſe. *Prov.* 23.4. the command is, [*Labour not to be rich.*] And *Prov.* 28.20. *He that maketh haſte to be rich, ſhall not be innocent.*] The Syriack renders the word [*malignant*] and the Arabick [*the wicked*] which we here tranſlate [*he that haſteth to be rich.*] And they muſt needs be the ſame men, when the Apoſtle ſaith, that *the love of money is the root of all evil*, 1 *Tim.* 6.10. Therefore ſaith *Paul*, *They that will be rich, fall into temptation and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdi-*

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tion, 1 *Tim.* 6. 9. By this word [*they that will*, or *are willing to be rich*] is meant [*they whoſe wills are ſet upon it, and are in love with it, and fain would be rich.*] Is it fitter for God or you, to determine how many talents you ſhall be entruſted with? Do you long to have more duty, and danger, and a double account? Its true, you may deſire the ſucceſs of your Labours; but not for the Love of Riches, nor with an unmannerly peremptory deſire. Its true alſo that you muſt be thankful for proſperity if God give it you: But as it muſt be with an holy jealouſie, ſo it is as true, that you muſt be thankful alſo for adverſity, when God ſends it; though not for it ſelf, yet for the good that it may conduce to: And therefore ſaith *James* 1. 9, 10. *Let the brother of low degree, rejoyce in that he is exalted, but the rich in that he is made low.* And *Job* could ſay, *The Lord giveth, and the Lord taketh away; bleſſed be the name of the Lord, Job* 1. 21.

3. IF you are Crucified to the world, then let it not have power to *Crucifie you*, by putting you upon inordinate *cares or ſorrows*. Will you vex your brains with contrivings for the world, and weary your mind with tearing cares, and walk in ſorrow becauſe you have not your deſires? and yet ſay that you are *Crucified* to the world? Are the dead ſo ſolicitous? or is a Carkaiſe to be ſo much valued? Your Paſſions and Endeavours will proclaim your exceſſive eſtimation of the world, when you have never ſo long in words profeſſed your contempt of it. Alas how many that ſeem to know better, do almoſt diſtract their minds with cares, and entangle themſelves in a life of ſo much miſery, as a wiſe man would not like, for all the world! If they want any thing, what trouble are their minds in till their wants be ſupplyed? If they be afflicted with loſſes, or wrongs, or contempt; they are troubled as if they had loſt ſome great or neceſſary thing. A Crucified world could not make ſuch a ſtir in your minds; but doubtleſs it is ſo far alive as it thus affecteth you. The Lord Jeſus hath himſelf made ſo full and moving a Sermon to his Diſciples, againſt the cares of the world, *Mat.* 6. and *Luke* 12. that its a double ſin to Chriſtians to be ſtill ſo careful and earthly minded; and I know not what to hope for from that man that will not be moved with ſuch words as thoſe from

the Lord himself. And yet how many professors have I known that have tormented themselves with cares and sorrows, yea and cast their bodies into diseases by it, and many of them have dyed of it, and some it hath brought besides their wits: So observable is that of the Apostle, 2 *Cor.* 7. 10. *The sorrow of the world worketh death*] even temporal and eternal, unless we be delivered by undeserved Grace. Bear all conditions then with an equal mind, and let your passions shew that you are Crucified to the world.

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4. IF you are Crucified to the world, then Let it not *thrust out the service of God, and be made an excuse for a negligence in Religion.* How rare are holy Meditations in the minds of many that think themselves Religious? And it is worldly Thoughts that thrust them out; and worldly businesses that are the common excuse. How formal are many in the Instructing of their families? how seldom and how coldly do they exhort their children or servants to make ready for death, and make sure of their salvation? How coldly and cursorily are family prayers and other duties slubbered over? And all is because they have other things to mind: the world will give them leave to do no more. The decay of zeal and diligence in family-duties, is the common symptom and cause too, of the destruction of knowledge and godliness in the Land. And all is because the world is Master, and must be served before God: The business of the world doth seem to them the principal business, and must first be done; and all thoughts and talk of Heaven must stand by, till the world will give them leave to enter. Men cannot have while to call upon God and instruct their families, because they have their worldly works to do. Go into the families of most Noblemen, Knights or Gentlemen in *England*, and see there whether God or the world be most regarded and lookt after. Perhaps they may civilly yield an ear while a Chaplain makes a short prayer among them: but if you look after heavenly mindedness, and seriousness in Religion, and zeal against sin, and diligence to help to save the souls that are under their charge, how little shall you find? Do they earnestly perswade their servants to study holy things? and do they examine them about their everlasting state,

ſtate, and call them to account of what they learn from the publick Miniſtry? Do they ſhew a vehement hatred of ſin, and go before their families in an heavenly converſation? Alas, how thin are ſuch families as theſe! No, no: they are ſo taken up with entertaining their friends, and pampering their fleſh, and in complements, and in worldly affairs, that they have little time for heavenly work: And if they do for faſhion ſake, get a godly young man to be their Chaplain, he is ſo wearied with the ſenſual courſes of ſome, and the ſcorns of others, and the vanity, and worldlineſs, and negligence of the reſt, that his life is a burden to him, and he can no more enjoy himſelf in ſuch families, then in a fair or popular tumult. On the other ſide, poor men are in ſo much want, that they think themſelves ſufficiently excuſed for the neglecting of almoſt all the means of their ſalvation. They think Neceſſity lyeth upon them, and therefore that God will not require it of them to underſtand the Scriptures, nor to labour after eternal things. Chriſt telleth them that *One thing is needful*, and would have them chooſe the *better part*, which ſhall *not be taken from them*. But they believe not Chriſt; but hearken to their fleſh, and it telleth them that its Another thing that is needful, and perſwadeth them to chooſe the *worſer part*, which will *ſhortly be taken from them*. Chriſt biddeth them, *Labour not for the meat that periſheth, but for that which endureth to everlaſting life*, John 6. 27. But *venter non habet aures*; the fleſh underſtandeth not ſuch exhortations: A greedy appetite is the reaſon that it judgeth by: An hungry belly is not filled nor quieted with arguments. They muſt have their preſent wants ſupplyed, let what will become of their immortal ſouls. And thus the Rich have ſo much to *look* after, that *they* cannot have while to be diligent for their ſouls: And the Poor have ſo much to *ſeek* after, that *they* cannot have while: And ſo the world abuſeth them that Have it and that Want it. As if two men that had forfeited their lives were travelling to *London* for a pardon; and the one goeth ſo fair a way, that he forgets his buſineſs and ſitteth down picking flowers in the way; and the other meets with ſo fowl a way, that he thinks he is excuſed, becauſe he muſt take heed of being wet or dirtyed.

O Sirs, if the world be Crucified to you, how can it have ſuch power over you, as to cauſe you to neglect your greateſt Lord, and

and your immortal ſouls? If indeed you are Dead to it, and alive to Chriſt, let it be ſeen in your families, and be ſeen in all your duties and converſation. Let the greateſt perſons that enter into your families, attend the worſhip of him that is Greater, or let them not be attended. Neglect them that will neglect the ſervice of God. Remember that the fourth Commandment requireth you to ſee that the Sabbath be ſanctified, even by the ſtranger that is within your gates, as well as by your ſelves and the ſervants that are in your houſes. If you have carnal Gentlemen at your table, or are at theirs, do not be your ſelves ſo carnal as to be aſhamed of holy diſcourſe in their preſence, or to ſuppreſs any ſpeech that may tend to edification, and to the honour of your Lord. Let them all know that you have greater matters to do, then to attend and humour them, and that you have a Maſter that muſt be Pleaſed whoever be diſpleaſed.

Take heed alſo that the world do not cauſe you to neglect the opportunities which are before you for your own advantage. Miſs not a Sermon which may be profitable to you, without Neceſſity. Miſs not the help of private Inſtructions and Conference, and other edifying Sacred duties, without neceſſity. Omit not any of your ſecret addreſſes to God, without Neceſſity. And take nothing for a Neceſsity, but that which is at that time a greater duty then that which you do Omit. I know that Works of Neceſſity and Mercy may be done even on the Lords day, and acts of Worſhip may be delayed on ſuch occaſions: for God will then have Mercy and not Sacrifice. But Mercy on our own and others ſouls in ſeeking their relief, muſt not be neglected for lower things.

And look not only to the *Matter*, but the *Manner* of your duties, that Worldlineſs do not deſtroy the Life and Vigour of them. Turn out all thoughts of earthly things when you approach the Lord in holy worſhip. Provoke not his jealouſie by preſenting before him a diſtracted mind, or lifeleſs carkaiſe. O what ſleepy frozen duties do many profeſſors offer to the Lord, even from week to week, becauſe their hearts are ſo diſtracted by the world, that they are to ſeek when God ſhould have them.

5. IF

5. IF you are Crucified to the world, take heed that you *uſe no unlawful means* for the procurement of worldly things. Stretch not your conſciences for the compaſſing of ſuch ends. Lay ſtill before you the Rule of Equity; Do as you would be done by. Put your brother with whom you deal, in your own caſe, and your ſelves in his; and ſo drive on your bargains in that mind. If you did thus, you would not ſell too dear, nor buy too cheap; you would not make ſo many words to get his goods for leſs then the worth, nor to ſell your own for more then the worth: Nay you would not take more then the worth, if by ignorance or neceſſity your brother ſhould offer it you; nor give leſs then the worth, though through ignorance or neceſſity he would take it. The love of money hath ſo blinded many, that in ſelling they think it to be no ſin, to take as much for a commodity as they can get; and in buying they think it no ſin to get the commodity as cheap as they can have it; never once asking their own hearts, How would I deſire to be dealt with my ſelf, if it were my own caſe? Nay *Covetouſneſs* is the common cauſe that maketh moſt of the world cry out againſt *Covetouſneſs*. When men are like ravenous greedy beaſts, that grudge at every bit that goes beſides their own mouths, they will reproach all that croſs their covetous deſires. If they cannot by words perſwade a tradeſman to ſell his ware at ſuch rates as he cannot live by, they will defame him as a covetous griping man: and all becauſe he fitteth not their covetous deſires: and all that will eſcape their cenſure of being covetous, muſt ſhut up their ſhops ere long, to the defrauding of their creditors. If a Phyſitian that hath been a means to ſave their lives, do demand but half his due, it being the calling which he liveth on, they will defame him as Covetous, becauſe he contradicteth their covetous deſires: and would have any thing from them which is ſo near to their hearts. Let a Miniſter but demand his own, which was never theirs, but is his by the Law of the Land, and they will reproach him like Quakers, as a covetous hireling; and if he will not ſuffer every worldly miſer to rob him, they will defame him as if he were ſick of their diſeaſe: So far are they from the Primitive practiſe of ſelling all, and laying down at the feet of the Apoſtles, that they would ſteal

from the Church those Tenths which neither they nor their Fathers before them had any propriety in, any more then in the Lands of any of their neighbours, as in the case of Impropriators they are forced to confess. Let a man give all that he hath to the poor, and he shall be defamed as covetous, because he will not give more then all. For if he give to nineteen, and have not wherewith to satisfie the twentieth, he that hath nothing or less then he expected, is as much unsatisfied, and as forward to speak evil of him, as if he had given to none at all. And usually so unreasonable are these covetous expectations, that you may sooner displease ten of them, then satisfie one.

Whence also comes the Theevery, the Lying for the sake of Commodity, the over-witting and over-reaching of each other, but from this sin. Whence is it that most Ale-sellers and Vintners will make a trade of poysoning souls, and will nourish that odious vice, which is the ruine of mens bodies, the impoverishing of their families, the dishonour of God, and the shame and danger of the towns and Common-wealths in which they are committed? but only for the love of a sordid gain. And were it not more for fear of men then God, the most of them by far, would make the Lords day their chief Market-day; for they care not to rob even God himself for this unprofitable gain. And its well if Butchers, and many other Tradesmen would not do the like, if the Laws of the Land and the severity of Magistrates did not restrain them. This is the Love they have to God, and eternal Glory! Thus you may see whether they are dead to the world, or rather to Christ! *Gehezi* thought himself wiser then his Master, when he went after *Naaman* for his prize: And *Achan* thought himself wiser then all *Israel*, when he hid the gold: And *Saul* thought it wisdom to spare *Agag* and the best things from destruction. But the Leprosie taught one, and the stones taught another, and Gods rejection taught the third, to know that by experience which they would not learn by the warnings of the Lord. The like may be said of contentious Law-suits, the common effects of Covetousness and Revenge; and so of all other unlawfull gain.

If indeed you are dead to the world, do not so much as tell a lie to get all the riches of the world. Remember also the commands of God, *Lev.* 19. 13. *Thou shalt not defraud thy neighbour, neither*

neither rob him: the wages of him that is hired ſhall not abide with thee all night: And 1 *Theſ.* 4. 6. *That no man go beyond and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified.* And 1 *Cor.* 6. 7,8,9. *Now therefore there is utterly a fault among you, becauſe ye go to Law one with another: Why do ye not rather take wrong? Why do ye not rather ſuffer your ſelves to be defrauded? Nay you do wrong, and defraud, and that your Brethren: Know you not that the unrighteous ſhall not inherit the Kingdom of God?*] Theſe leſſons would be better learnt, if covetouſneſs did not ſtop mens ears. But its a befooling ſtupifying vice. It makes men loſe themſelves for gain. For as *Auſtin* ſaith, [*Avarus antequam lucretur, ſeipſam perdit; & antequam aliquid capiat, capitur.*] And all this is for the pleaſing of their fancy, that they may have more then they need. For *Avarus eſt cæcus; credendo enim dives eſt, non videndo. Amas pecuniam O cæce, quam nunquam videbis, cæcus poſſides, cæcus moriturus es,* &c. *Idem.*] And when they pretend Neceſſity, it is but the voice of Covetouſneſs: For, ſaith the ſame *Auſtin*, [*Non eſt in carendo difficultas, niſi cum fuerit in poſſidendo cupiditas.*] Et alibi [*Pauperiorem ſe judicat abundans: quia ſibi deeſſe arbitratur, quicquid ab alis poſſidetur toto mundo eget, cujus non capit mundus cupiditatem.*]

6. IF you are Crucified to the world, let us ſee it by your improving all for God, and not employing it to the pleaſing of your fleſh.

Uſe all that you have as men that muſt be accountable for them. Remember that you receive them from your Maſter for his uſe. Reſolve therefore ſo to expend and employ them, as may moſt further his ſervice. Look about you, and ſee what good is to be done, and then conſider, how far you are furniſhed and enabled to do it; and accordingly lay out the talents which you are entruſted with. *Seek after* ſuch work; and do not ſtay till it be brought to your hand. If you love Chriſt indeed, me thinks you ſhould not ſtay for an invitation to do him ſervice, nor ſhould you need that men come a begging to you to awaken your charity, when you know before that it is a charitable and neceſſary work that is before you.

Two sorts of persons I would especially direct this advice to. First to the rich and powerful in the world. Secondly, To all that are professors of Religion.

For the first sort, let them consider, that their Riches are snares to them, and will prove a certain means of their damnation, if they devote them not to God. Tythes, and Oblations, and First-fruits were devoted to God under the Law: but all is expressly devoted to him under the Gospel; Which was expressed by the Primitive Christians selling all, and laying down at the Apostles feet: For as Life and Immortality is brought to light more abundantly in the Gospel; So also is the means of obtaining it, and the duty which we owe to him that giveth it: And as Grace and Truth came by Jesus Christ, and the greatest mercies are revealed by the Gospel: So the greatest holiness comes by Christ, and the greatest obligations are laid on us in the Gospel: Especially to self-denyal, and an hearty Devoting our selves and all we have to God. I beseech you observe the distinction which Christ useth, *Luke* 12.21. between *Laying up Riches to your selves*, and *being Rich to God*, and how dreadful the Application is. If almost all your Riches be expended on your selves and yours, or laid up in store as for provision for your flesh, its plain then that you [*Lay up riches for your selves*] and so are concluded by the sentence of Christ among the miserable fools that are there described. But if you are [*Rich to God*] you will study to improve your Riches for God, and often bethink your selves which way they may be employed to his greatest service. He that cannot spare his wealth, for the service of his Redeemer, and the good of his Brother, and the furthering of his own salvation, is very far from being Crucified to the world.

2. And it is not only the great ones that have need of this advice, but all in their places that are entrusted with Gods Mercies. Think not your selves excused from works of Charity, because you have but one talent: for one talent must be proportionably improved as well as ten, or else you will be condemned as unprofitable servants. People of the lower rank do commonly think that God requireth nothing of them, but to receive what others give them, and to labour for themselves: And when they have reviled sufficiently at Rich men for worldliness, they often shew themselves as worldly, by denying their mites, and by unmercifulness

cifulneſs to thoſe that are poorer then themſelves, as the Richer do by denying their larger proportions.

The ſcarcity and defectiveneſs of charitable works, with all ſorts of men from the higheſt to the loweſt, even thoſe that ſeem more forward in verbal devotions, do ſhew us too evidently how common hypocriſie is, and how few are entirely devoted to God, and what a bewitching and blinding thing the world is. They that think a man utterly ungodly that doth not in the length and life of his duties go much beyond the common ſort of men, do never judge themſelves ungodly for not exceeding them in works of Charity. In acts of piety and worſhip, they (juſtly) think, that they ſhould not only ſet apart one day in ſeven, to be wholly imployed herein, but alſo a conſiderable part of every day in the week, beſides their holy Meditations which they mix with their common works. But how few are they that will allow God ſuch a Proportion of their eſtates? as beſides their daily works of charity upon ordinary occaſions, to devote alſo a ſeventh part entirely to his ſervice? Though all cannot do this, yet many ſhall ſee when their eyes are opened, that they ſhould have done more. For ought I ſee, the charitable works of the Richeſt, and of too many Profeſſors of the greateſt Piety, are too like the pious actions of the ungodly; even, ſeldom, and by the halves, and lifeleſs, and to little purpoſe. As the ungodly will drop morning and night a formal, ſeeming heartleſs prayer, upon the by, while their minds are another way; and if you urge them to any higher, and coſtlyer devotion, inſtead of obeying, they will cavil againſt it, and put it off with vain excuſes, and ſay, *God doth not require this of us, becauſe we are not learned, and becauſe we have our neceſſary labours to look after.* Even ſo many Rich men, and ſeemingly Religious, will drop now and then a penny or an alms to the poor, and give upon the by ſome inconſiderable pittance, which coſteth them but little, and doth no great good: But if you urge them to any greater works, you ſhall have excuſes enow, and reaſonings againſt their duty, but little of performance. Then they have families to provide for, and their eſtates are but ſmall, and God doth not require this at their hands. I wonder when God will ſpeak ſo plain, for abounding in Good works, as that hypocrites and worldlings will be able to underſtand him? This voluntary deafneſs is not remedyed by ſpeaking lowd; nor will the

common eye-ſalves cure him that is wilfully blind: He's alwaies an unprofitable Scholar that hateth his book. If God had ſpoken but the hundreth part as much in favour of their worldlineſs and tenacity, as he he hath done againſt it, they could ſoon have heard, and eaſily underſtood it; If *Paul* do but tell ſome covetous perſons, that caſt their poor widdows on the Church for maintenance, that were of their near kindred, that [*they are worſe then Infidels, if they will not provide for their own families, or kindred*] 1 *Tim.* 5.8. theſe worldlings can find an excuſe for their tenacity from ſuch a Text as this, which was meant to rebuke it: and when they have driven on a trade of worldlineſs, and ſcraped for themſelves and children all their lives, and never done any conſiderable works of charity, they can quiet their conſciences by the miſ-application and abuſe of ſuch a Text. They that have money to feed their pride, and revenge, and luſts, have little for God, in any good work. They will ſooner ſpend ſix pence in an Ale-houſe, then give a groat to the poor. They that have ten, or twenty, or an hundred pound to ſpend in a Law-ſuit for revenge or covetouſneſs, have not half ſo much to give to charitable uſes. They will ſee all ſuppoſed conveniences provided for themſelves, before they will ſupply the Neceſſities of others. And what thanks is it to them to ſhew their poor Brethren the charity of a ſwine, that will leave that to others which he cannot eat himſelf. And yet there are multitudes that will not uſe this beſtial charity, becauſe their own fleſh and their poſterity are an inſatiable gulf, that ſwallow up all: And what they cannot uſe, they will lay up for Proviſion, leſt their luſt ſhould be extinguiſhed for want of fewel; and when their fleſh hath had its fill, they may leave the reſt behind them, that their children may live in golden fetters, and be gull'd of their ſalvation, and ticed from God as well as they. Is not that mans belly his God, that will beſtow a more coſtly ſacrifice on his belly then he will do on God? If God command, and his Miniſters requeſt, they are moſt frequently denyed: If Chriſt require it, and his Members need, and perhaps crave it, they are denyed; but if the back and the belly crave, they are ſeldom denyed. God ſaith, [*To do good and to communicate forget not; for with ſuch ſacrifices* I am *well pleaſed*] *Heb.* 13.16. and he cannot be heard, nor will they pleaſe him at ſuch rates. The fleſh ſaith, [*To pamper and provide for me, forget not: for with*

with ſuch ſacrifices I am well pleaſed;] and it is quickly heard, and no coſt and labour ſeems too dear. We may ſee where mens hopes and hearts are by their adventures: Surely you take that for the chiefeſt Pearl, which you are willing to give moſt for! When you can lay out ſo little upon Heaven, and ſo much upon your fleſh, it appears which it is that indeed you moſt eſteem. A pack of belly Gods there be in the world, that will ſpend more in one year in exceſs upon themſelves, even in gluttony and drunkenneſs, then they will give in two years to the relief of them that need: Yea ſome that would be loath to give in a twelve moneth ſo much to the poor, as they will ſpend at one feaſt in the entertainment of their like; or ſo much as they will venture on one horſe-race, or one game at Dice, or Cards, or Bowls. But theſe are not they that I have now to deal with; and therefore I ſhall ſpeak to them in the Preface more fully. It is thoſe that confeſs they have all from God and that have verbally devoted all to him again, and profeſs themſelves entirely his ſervants, that I have now in hand. And with ſuch one would think a few words might ſerve, to perſwade them to lay down all at his feet, and to give to God the things that are Gods. I do not urge you to pine your fleſh, nor to ſtarve your children, nor to deal unmercifully with either. But conſider impartially in the fear of God, whether you make an equal diſtribution? and when you have caſt up, what your fleſh hath by the year, and what is laid up for the like uſes for the future, for your ſelves and yours, and then what God hath in pious and charitable works, bethink your ſelves, whether you deal wiſely or honeſtly with him? And whether this which you allow, be all that he this way requireth or expecteth?

BUT I ſuppoſe ſome ungodly malicious hearts, will make an ill uſe of all that I ſay, and will think with themſelves, [*This toucheth the Profeſſors of Religion: They are as covetous as any; and under pretence of long prayers do devour widows houſes: after all their preaching and praying, there is none that are more cruel and cloſe handed, or ready to over-reach or deceive then they; nor any that are more greedy for the things of the World.*]

In anſwer to this Objection, I ſhall firſt ſay ſomewhat to the

the Profeſſors of Religion, and then ſhall ſpeak to the objecters themſelves.

Firſt, you that profeſs the fear of God, take notice I beſeech you of this accuſation, and though it may ſhew you cauſe to pitty malicious ſlanderers, yet let it provoke you to ſearch your hearts and lives, and ſee that you give not cauſe for this reproach. As for thoſe worldly time-ſerving hypocrites, which in all places creep in among the Saints, and do but ſerve themſelves of Chriſt, let them know that God will one day require an account at their hands, of all theſe ſcandals which they have cauſed in the Church, and the ruine of poor ungodly ſouls that are daſht in pieces, and caſt themſelves into hell, by ſtumbling at this ſtone which their worldly practiſes have laid before them. If you would needs be worldlings, you were better have kept in the world among worldlings, then to have crept into the Church of Chriſt, and brought thither your ſcandalous worldly lives, to the diſhonour of that Religion which condemneth your practiſes and you. Did not Chriſt warn you to count your coſts, and never to dream of being his Diſciples, unleſs you could forſake all and follow him under the Croſs, in expectation of a promiſed treaſure in Heaven? Is there any thing that Chriſt did more peremptorily require of you, then to Renounce the world and deny your ſelves, if you would be his Diſciples? And yet will you come without this wedding garment, and bring your baſe and earthly minds among his ſervants; and cauſe his truth, and his houſe and followers, to bear the reproach of your worldly baſeneſs? I tell you, it is like to coſt you dear, that you have caſt this diſhonour on the name of God, and cauſed the damnation of the impious reproachers. The wrong you have done to God and men, you ſhall certainly pay for in everlaſting miſery, unleſs a through repentance do prevent it. (And I fear it is but few of theſe worldly Hypocrites that ever truly do repent.) But woe to them by whom offence cometh: It were good for that man that he had never been born.

2. And as for you that truly fear God, I beſeech you let the ſlanders of wicked men awake you to an holy jealouſie of your ſelves. You ſee what their eye is upon: Take heed then how you walk; you hear what it is that offendeth them. As far as is poſſible avoid all occaſions of ſuch offence. Take heed in your bargain-

bargaining, buying or ſelling, how you carry your ſelves toward them, and what you ſay. If all the actions of your lives were right ſave one, they will reproach you for that one: If you ſpeak but one raſh or unhandſom word, they will forget all the reſt, and remember that one, and traduce you, as if all were like that one. See therefore that you walk and ſpeak by line and rule. And remember that it is not an ordinary meaſure of charity and good works that is expected from you, (according to your abilities) by God and man. If you love thoſe that love you, what Reward have you? do not even the Publicans the ſame? And if ye ſalute your brethren only, what do you more then others? do not even the Publicans ſo? *But* (ſaith Chriſt) *I ſay unto you, Love your enemies; bleſs them that curſe you; do good to them that hate you; and pray for them that deſpightfully uſe you and perſecute you: That ye may be the children of your Father which is in heaven: for he maketh his Sun to riſe on the evil and on the good; and ſendeth rain on the juſt and on the unjuſt*, Mat. 5.44, 45, 46, 47. *Let your Light ſo ſhine before men, that they may ſee your good works, and gloriſie your Father which is in heaven*, Mat. 6. 15. Your actions and words are obſerved and ſcanned more then any other mens. For malice is quick-ſighted, and of a ſtrong memory: And you *are the Light of the world: A City that is ſet on an hill cannot be hid*, Mat. 5. 14. Take heed therefore that you be blameleſs and harmleſs, the Sons of God, without rebuke, in the midſt of a crooked and perverſe Nation, among whom ye ſhine as lights in the world, holding forth the word of life: This will not only ſtop the mouthes of the enemies, but it will alſo rejoyce your Teachers in the day of Chriſt that they have not run or laboured in vain: Yea if they were offered upon the ſacrifice and ſervice of your faith, they would rejoyce with you all, *Phil.* 2. 15, 16, 17. And for your ſelves alſo it is neceſſary that you excell others in good works: *For except your righteouſneſs exceed the righteouſneſs even of Scribes and Phariſees, you ſhall not enter into the Kingdom of heaven*, Mat. 5. 20. Remember that you live among the blind: and if you ſtumble and fall, you know not how many will fall upon you; and if you break but your ſhins, they that fall upon you may break their necks; and if you riſe again, you are not ſure that they will riſe. Dearly beloved, I beſeech you as ſtrangers and pilgrims (in this world) abſtain from fleſhly luſts

which war againſt the ſoul; having your converſation honeſt among the Gentiles (the unbelievers and prophane) that whereas they ſpeak againſt you as evil doers, they may by your good works, which they behold, glorifie God in the day of viſitation, 1 *Pet.* 2. 11, 12. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men, 1 *Pet.* 2. 15. Finally brethren, be ye all of one mind, having compaſſion one of another; love as brethren, be pittiful, be curteous; not rendring evil for evil, or railing for railing; but contrariwiſe bleſsing, knowing that ye are thereunto called, that ye ſhould inherit a bleſsing, 1 *Pet.* 3. 8, 9. And ſo walk, that if any obey not the word, they may yet be won by your exemplary converſation, 1 *Pet.* 3. 1. As you *hear* more then others, ſo *do* more then others, that it may appear you build upon a rock, *Mat.* 7. 24, 25. And as the book of God is much in your hands and mouth, ſo remember that whoſo looketh into the perfect Law of liberty, and continueth therein, he being not a forgetfull hearer, but a doer of the work, this man ſhall be bleſſed in his deed. For Pure Religion, and undefiled before God and the Father is this, to viſit the fatherleſs and widows in their affliction, and to keep your ſelves unſpotted from the world, *Jam.* 1. 25, 27.

2. Having ſaid this much to the godly by way of caution, I ſhall now make anſwer to the Objecters themſelves. You that ſay, There are none ſo cruel and ſo covetous as theſe that profeſs themſelves ſo Religious; if you have any moderation left, will you ſoberly anſwer me theſe Queſtions following.

Queſt. 1. *Is it the Hearts or the Outward actions of theſe profeſſors that you perceive this covetouſneſs by?* If it be the Heart, you are ſlanderers, and ſelf idolizers. For the Heart is open to none but God; and will you make your ſelves Gods; and that when you are playing the part of the Devil? This hath been the tricks of Satans inſtruments in all ages. When they are not able to ſay of the godly, that they are ſwearers, or drunkards, or adulterers, or ſtealers, or lyars, or ſlanderers, as *they* themſelves are; they preſently go to their hearts, which are out of ſight, and ſay, They are covetous, and proud, and the like: For there they know that none but God is able to juſtifie them. But common reaſon might alſo have taught them, that none but God is there able to accuſe them. For how know you mens hearts, but

but by their profeſsions, or by their lives?

But if you ſay, It is the Life you judge by, I demand, what is it in the lives of ſuch men that proves their covetouſneſs? If it be oppreſſing, deceiving, injuſtice, or unmercifulneſs, I would demand of you in the ſecond place,

Queſt. 2. *Is it all or ſome of them that you thus accuſe?* If you know ſome few to be ſuch, what is that to the reſt? But this hath been alwaies the trick of the malignant. If they ſee one profeſſor fall, or prove an hypocrite; they cry out, [*They are all alike; If you could but ſee their hearts, they are all ſuch.*] *Chryſoſtom* and other of the Fathers tell us, that this was the uſe in their daies, and no wonder if it be ſo ſtill. What if there be one *Cain* in *Adams* family: It follows not that *Abel* or *Seth* were like him. What if there were one *Cham* in *Noahs* Ark, will it follow that they were all alike, or that his family was no better then the reſt of the world which was drowned? What if there was an *Abſalon* in *Davids* family? What if there was one *Judas* among the Diſciples of Chriſt? Will you ſay therefore that all the reſt were ſuch, or that Chriſts Diſciples were as bad as others, or his family no better then the reſt of the world? But I would further ask you,

Queſt. 3. *Is it the courſe of their lives that you judge by? or is it ſome one particular action?* He that is not blind may ſee, that the courſe and drift of their lives, is leſs earthly and more heavenly then other mens. And God judgeth of a man by the ſcope of his life, and not by one ſingle action: and ſo muſt we. The very bent and drift of your lives is worldly. If a man come into your family, what ſhall he ſee but worldlineſs? If one fall into your company, what ſhall he hear from you, but about this world? If one obſerve what you do from year to year, he may ſee that you lay out your ſelves for the world: You cannot refrain upon the Lords own day; but you are minding it, and talking of it. You favour not any other diſcourſe. The very talk, and labour that is laid out about another world, is troubleſom to you, and its this that makes you diſlike the godly. You cannot ſay ſo of the courſe of *their* lives. If once any of them have fallen by temptation into a miſcarriage; will you judge of all their lives by that? Do they not lament and bewail it as long as they live after? and avoid it more carefully for the time to come.

What if *Noah* were once drunk in his life: will you judge of his whole life by it, or say, that he is as bad as the rest of the world? What if *Lot* be given over to a temptation? What if *Abraham* did once tell a lye or equivocate, and *Isaac* do the like in a fear? What if *Moses* did once provoke God? What if *David* did once commit an hainous sin? Or *Peter* did deny his Master in his fear? Will you either judge of all other godly people by them? Or will you judge of the course of their lives by one action, which they bewail and lament as long as they live? And can you see no difference between a Worldly *action*, and a Worldly *life*?

Quest. 4. I would further know of you, *Whether you have gone to them in love, and admonished them of their sin, when you judged them to be guilty, and heard them speak for themselves?* If not; either you are incompetent judges; or else you draw the guilt upon your selves, and make the sin your own, as the expres commands of God will tell you, in *Levit.* 19. 17. and *Mat.* 18. 15. If you have admonished them and they repent not, why do you not tell the Pastors of the Church that they may admonish them and seek their reformation? This is Christs order: But you will not, you dare not do this; lest for want of proof, you be proved slanderers, and the shame of your accusations fall upon your selves. You think you may whisper behind mens backs, or accuse them in general without naming any particular fact, and not be proved lyars. But this will not hold long.

Quest. 5. Moreover I would know of you, when you accuse men for not being more bountiful in your eyes, *Do you know of all their works of charity? Are you acquainted with their bestowings?* Sure you are not: For God hath commanded them, *Matth.* 6. 1, 2, 3, 4. [*Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven: therefore when thou dost thine alms, do not sound a trumpet before thee as the hypocrites do,* &c. *But when thou dost thine alms, let not thy left hand know what thy right hand doth; that thy alms may be in secret; and thy Father which seeth in secret, himself shall reward thee openly.*] This command they make conscience of: and how then can you be meet judges of their alms?

Quest. 6. Also I would know, *Are you certainly acquainted with their particular estates? and do you know how able they are to give?* If you do not, you are no competent Judges. How oft have

have I known men reproached for unmercifulneſs, and for not being more liberall, when they have been ſo low in their eſtates, that they were not able to maintain their families, or to pay every man his own: and yet they that knew not this did back-bite them as covetous.

Queſt. 7. Furthermore I would know; *Are you ſure it is not Satan within you that prompteth you to theſe accuſations?* Hear my evidence and judge. He is called in Scripture *the Accuſer of the Brethren, Rev.* 12. 10. and he is deſcribed to be a Lying malicious ſpirit. If therefore it be a Lying, malignant, malicious ſpirit, then certainly it is the ſpirit of Satan.

And 1. We have cauſe to believe that it is a Lying ſpirit by theſe evidences following.

1. We find the word of God aſſuring us that the godly overcome the world, and are ſuch as have laid up their treaſure in heaven. And by the reſt of their lives, we find the characters of the godly to agree more with them, then with the negligent multitude.

2. We know that their *Religion condemneth* worldlineſs; and they hear, and read, and ſpeak againſt it.

3. They only under God do know their own hearts: and they profeſs themſelves to be contemners of the world, and heirs of a better world. And we find them at leaſt as true of their words in other things, as any other men: and therefore having not forfeited their credit, we are bound to believe them.

4. Eſpecially when we know that you that accuſe them are unacquainted with their hearts.

5. And when we read in Scripture and Church Hiſtory, that the malignant enemies of Chriſt and his Church have in all ages uſed the ſame reproaches againſt his people, from meer prejudice, and the words of others, and the malice of their hearts.

6. And we our ſelves do live among them as well as you, and as near them as you: and we ſee not by them any ſuch thing for which you accuſe them. As far as we can judge, it is you that are the worldlings, and their converſation is in heaven, *Phil.* 3. 20, 21. Excepting ſome hypocrites that creep in among them, as they ever have done, and will do into the Church, till Chriſt at Judgement ſhut them out. Moreover we ſee in the courſe of their lives, that their ſpeeches are more heavenly then yours, and leſs

of the world : They can ſpare time from the world to worſhip God in their families,& inſtruct thoſe that are under their charge; which you cannot do. We ſee they take pains for another world through the courſe of their lives, which you will not do.

8. To conclude, we ſee by daily experience, that where you give a penny to any good uſe, we have many from them. I have oft wondered at the impudence of blind malignant perſons in this place. I muſt needs my ſelf bear witneſs that in divers collections for charitable uſes, we have had from thoſe that profeſs Religion ten ſhillings and twenty ſhillings a man, when we have had from men that are commonly ſuppoſed richer, a ſhilling, or ſix pence, or a groat, or not a penny. And I can witneſs that among them there are frequent collections for perſons in diſtreſs at home and abroad, when we never mention them to the reſt of the people, as knowing them ſo worldly that it is in vain; and we ſhould get a ſcorn from them ſooner then a groat, when the perſons whom they reproach as covetous will give many ſhillings; and that frequently time after time. And for collections at Faſts and Sacraments, all men may ſee the difference. I would not have mentioned any of theſe matters, but that the impudency of Calumniators doth in a ſort conſtrain me : For when of my own knowledge we have had this many years more pounds from ſome of them, then we could have pence from others, for the relief of the poor in voluntary contributions, yet do I frequently hear theſe worldlings crying out of the covetouſneſs of profeſſors; as if they had brazed their fore-heads, as well as wilfully ſhut their eyes.

Queſt. 8. But yet I would further be informed of you; *To what end is it that you make this objection ?* Is it not with a deſire to have a life of holy diligence deſpiſed in the world, or thought evil of, or judged needleſs ? Ask your own hearts, and deal ſincerely. And if it be ſo, is not this the very work of the Devil, which he hath been doing in all ages againſt the Church, and by which he ticeth ſouls to hell ?

Queſt. 9. And I would deſire you to tell me, if covetouſneſs be among them, *whether you are able to charge it upon their Religion or Profeſſion ?* Do they not witneſs againſt it as much as any people in the world ? Doth not the Bible which they read cry it down, and threaten damnation to it ? Do not the Books which

which they read do ſo too ? Do not the Sermons which they hear and repeat cry it down ? Did you ever hear us preach for covetouſneſs ? ſay ſo if you can or dare. There is not a greater enemy to covetouſneſs and all other vices in the world, then Chriſt, and the Goſpel, and Religion which theſe men profeſs. If then there ſhould be covetous ones among them, what's this to Religion which teacheth them to abhor it ? Will you blame the beſt Phyſitian and remedies that men are ſick, when there is no cure but by thoſe remedies ? Will you blame cloathing or fire that men are cold ? Or eating and drinking, becauſe men do conſume by ſome diſeaſe ? I tell you, all men naturally are worldlings; and no man can be cured of that deadly diſeaſe, but only thoſe that are cured by the Religion which theſe men profeſs.

Queſt. 10. And I pray you tell me, *Do you think that the works in which they differ from you are good or bad ?* Is it good or bad to hear Sermons and repeat them for the help of memory, to pray and praiſe God together, and to live in the Communion of Saints, which in your Creed you profeſs to believe. If you have the face to ſay this is evil or needleſs, you accuſe God himſelf that hath ſo often commanded it. If it be evil, its long of God that ſo urgently requireth it, and not of them : But if you dare not ſay ſo, but confeſs it is good, why then do you not imitate them ? What ! will you forbear Good, becauſe others do Evil ? Will you ſin againſt God in one kind, if they do ſo in another ? We deſire you not to joyn with them in evil ? If they deceive, or lie, or oppreſs, do not you do ſo : But will you therefore refuſe your duty to God; and therefore deſtroy your own ſouls ? It is to *God* and not to *them* that your duty is neceſſary. Its God that commandeth it, and God you owe it to : And will you abuſe *God* and rob *him*, becauſe you have hard conceits of men ? Will *you* abuſe *him*, becauſe you think *they* do ? And who is it that will have the loſs of this but your ſelves ? The Lord hath witneſſed that without holineſs none ſhall ſee God, *Heb.* 12. 14. And will you neglect an holy life, and ſhut your ſelves out of heaven, and damn your own ſouls, becauſe you think profeſſors are bad ? A wiſe courſe indeed. Starve your ſelves becauſe profeſſors wear cloathes, and famiſh your ſelves becauſe they uſe to eat. This is a wiſer trick of the two, then to neglect or refuſe an holy diligent life, becauſe they uſe it.

Queſt.

Queſt. 11. And if worldlineſs be ſo great a ſin, I would fain know of you, *Whether in reaſon you can think that their courſe or yours is the way to overcome it.* Dare you ſay that ſitting in an Ale-houſe, or talking of the world, even on the Lords day, is a better courſe to overcome the world, then hearing and reading the Directions of the Word of God, and praying to God for aſſiſtance againſt the ſin that they are guilty of. I *ſee them* take pains to learn thoſe Inſtructions that ſhould cure them of worldlineſs, and are glad to faſten them in their memory; and I hear them warn each other to avoid it; and begging of God that he would deſtroy all the remnants of it in their ſouls: And I ſee *others* follow the world, and live a careleſs life, and uſe none of theſe means. Which of theſe ſhall I think in reaſon doth take the courſe to conquer the world?

Queſt. 12. Moreover, if theſe men are as bad as you make them, then ſure they are none of the people of God, but a pack of hypocrites; then they are not Saints indeed. And then the thing that I would know of you is, *Which be the Saints of God, if theſe be not; and where ſhall we find them?* I hope you know that God hath his Saints on earth, yea that none but Saints ſhall be ſaved: For it is expreſſed in Scripture over and over, *Heb.* 12. 14. and in many other places. As I ſaid, *The Communion of the Saints* is an Article of your Creed. Tell us then *where they are*, if theſe be not they. Will you go to the Quakers, or to the Papiſts, Monks and Nuns for them? Or whither will you go? Or will you ſay, that ſuch as you are the Saints, that reproach holineſs, and refuſe to lead an holy life? Is idle worldly diſcourſe a better ſign of a Saint, then keeping holy the Lords day, and labouring for ſalvation? Is ignorance of the Scripture, or neglecting it a greater ſign of a Saint, then meditating in it day and night? Read the firſt *Pſalm*, yea all the Scripture, and then judge.

Queſt. 13. *Do you think if any of them miſcarry, it is becauſe they are too much Religious; or rather, becauſe they are too little?* Surely it is the later. For, as I ſaid, their Religion ſeverely condemneth covetouſneſs: and therefore if they were *more Religious*, they would be *leſs Covetous.* And he that is moſt godly, is leaſt worldly: and ordinarily, he that is moſt ungodly is moſt worldly.

Queſt.

Queſt. 14. *Is it not then evident, that other mens ſins ſhould move you to be the more Religious and careful of your ſelves, and not the leſs?* If you ſee them ſtumble, you ſhould look the better to your feet, and not caſt your ſelves headlong from the Rock that you ſhould be built upon. You ſhould think with your ſelves, If ſuch men are ſo faulty for all the pains they take; how much more pains muſt I take to eſcape ſuch faults. If they that run ſo hard, ſhall many of them miſs of the prize by coming ſhort; it is a mad conceit of you, to think to win it by ſitting ſtill, or doing leſs then they that loſt it.

Queſt. 15. Laſtly, I would adviſe you to conſider, *Whether God that juſtifieth his ſervants, will ſuffer* you *to condemn them?* And how you can anſwer the challenge, *Rom.* 8. 32, 33. *And when Chriſt hath ſhed his blood to Abſolve them, whether is it likely that he will take it well at them that vilifie them?* Be it known to the faces of all their enemies, that [*The Lord taketh pleaſure in his people: he will beautifie the meek with ſalvation*, Pſal. 149. 4. *The Lord taketh pleaſure in them that fear him: in thoſe that hope in his mercy*, Pſalm 147. 11. *He is nigh to all them that call upon him; to them that call upon him in truth*, Pſalm 145. 18. *The Lord preſerveth all them that love him: but all the wicked will he deſtroy. He ſuffered no man to do them wrong: yea he reproved Kings for their ſakes: ſaying, Touch not mine anointed, and do my Prophets no harm*, Pſalm 105. 14, 15. *He that toucheth them, toucheth the apple of his eye, Zech.* 2. 8. For all their infirmities, its dangerous vilifying a people ſo dear to the God of heaven. They ſhall ſhortly hear that joyful voice, Rev. 12. 10. [*Now is come ſalvation, and ſtrength, and the Kingdom of our God, and the power of his Chriſt: for the Accuſer of our brethren is caſt down, which accuſed them before our God day and night.*] And then they that joyned with the Accuſer in his *work*, ſhall be joyned with him in the *reward*, *Mat.* 25. 41, 45. The very coming of the Lord to Judgement, will be [*to be glorified in his Saints, and to be admired in all them that believe,*] 2 *Theſ.* 1. 10. And what then will be the doom of thoſe that vilified them whom Chriſt will be glorified and admired in, you may read and tremble, in Verſ. 6, 7, 8, 9.

But again I charge you all that fear God, that you *learn* by the accuſations of malicious men: and take heed as you love

God, your ſelves or others, of giving them ground of ſuch reports. And though I know that the wicked are abſurd and unreaſonable, 2 *Theſ.* 3. 2. and that you will never be able to ſtop the mouthes of all ſuch men, till Grace or Judgement ſtop them; yet ſee that you *walk circumſpectly* in ſuch *evil daies*, and *give no offence to Jews or Gentiles, or the Church of God.* If you are Chriſtians indeed, you cannot take the Riches or Honours of the world to be matters of ſo much worth or weight, as to be preferred before the honour of your Lord, and the good of ſouls. It will grieve you more to hear the reproaches of the ungodly, againſt the waies and ſervants of God, then all your wealth will do you good. Doth it not go to your hearts to hear poor blinded ſinners on all occaſions reproaching your holy profeſſion, and ſaying, [*There are none more proud, and covetous, and unmerciſull, then theſe Profeſſors of ſo much ſtrictneſs and holineſs.*] Though for the generall, it be a malignant Satanicall ſlander; yet take heed as you love the honour of God, and of his holy truth and waies, and the ſouls of men, that you give not occaſion of ſuch reproach.

SECT. XXII.

Vſe: For Conſolation and further Perſwaſion.

HAving ſaid this much to you for the *Crucifying* the *world*, and the *uſing it as a Crucified thing*; I ſhall here briefly enumerate ſome of the great benefits, which will follow to your ſelves where this is done. And this I ſhall do in order to theſe two ends conjunctly. 1. That thoſe to whom the world is *crucified* may lay to heart the greatneſs of the mercy, & be thankful to God that hath done ſo much for them. There is the greater need of encouragement and comfort to the ſoul, in our Crucifixion to the world, becauſe it is a ſtate of ſo much ſuffering to the body, and a work that requireth ſo much ſelf-denyal and patience. Who will be perſwaded to caſt all over-board, and forſake all the pleaſures and profits of this world, but he that knows of ſomewhat

to

to be got by it that will make him a gainer or a ſaver in the end? No man will incur ſo great a loſs, and caſt himſelf upon a life of troubles, without ſome conſiderable benefit to encourage him. And in the conflict, the heart will be ready to fail, if we have not a cordial at hand for its refreſhment. As Chriſt himſelf muſt have an Angel in his agony to comfort him, and when conſolation is withdrawn by God, doth feel himſelf as one forſaken: So all his members in their Crucifixion, have need of theſe reviving Meſſengers of God, that ſeeing the ends and benefits of their ſufferings, they may be able to reſign their natural wills in a full ſubmiſſion to the will of God, and ſo to perſevere and conquer in their ſufferings. They have need of a believing conſideration of the Benefits, that they may be daily and hourly furniſhed againſt temptations, and may bear thoſe loſſes and abuſes from men, even to the laying down of life, and all things in this world, which fleſh and blood is ſo exceedingly againſt. He that believeth the faithfulneſs of the promiſer, will *hold faſt the profeſſion of his faith without wavering*, *Heb.* 10. 23. And he that believeth the *recompence of Reward*, will *not caſt away his confidence*, *Heb.* 10. 35. He that *knoweth in himſelf that he hath in heaven a better and more enduring ſubſtance*, will *endure the greateſt fight of afflictions*, *becoming a gazing ſtock by reproaches and afflictions*, *and becoming a companion of them that are ſo uſed*; *and will take joyfully the ſpoyling of his worldly goods*, *Heb.* 10. 32, 33, 34. He that can *look to Jeſus the author and finiſher of his faith*, and with him *to the Joy that is ſet before him*, *will endure the Croſs*, *and deſpiſe the ſhame*, *and run with patience the race that is ſet before him*, *Heb.* 12. 1, 2. He that by faith fore-ſeeth the *Peaceable fruits of righteouſneſs*, will bear the *chaſtiſement which for the preſent ſeemeth not joyous but grievous*, *Heb.* 12. 11. All the cloud of witneſſes and army of Martyrs, *Heb.* 11. do teſtifie this to us; that it is faith's beholding the benefits and promiſed bleſſings, that muſt enable us to contemn the world, and ſuffer the loſs of all for Chriſt. Having therefore *need of Patience*, *that after we have done the will of God*, *we may receive the promiſe*, we have need alſo of theſe encouraging helps which muſt *ſupport* our patience, that in this *Patience we may poſſeſs our ſouls*; When impatient men to ſave the world, do *loſe* their ſouls, *Heb.* 10. 36. *Luk.* 21. 19. *Mat.* 16. 25, 26. Theſe conſiderations are neceſ-

ſary to us in ſo hard an undertaking, *leſt we be wearied and faint in our minds, Heb.* 12. 3. Though we may manfully bear ſome few aſſaults, yet when we feel the vinegar and the gall, and the cruelty of the world even piercing not only our hands and our feet, but our very heart, and ſee them ſhrink from us that were moſt obliged to adhere to us, we ſhall then judge our ſelves forſaken of God; if we have not the lively ſenſe of theſe benefits. As the very thought of *Forſaking all*, doth ſtrike a carnal heart with ſorrow, and the work doth over-match all the power of fleſh and blood, *Luke* 18. 22, 23, 24, 27, 28, 29. So alſo the Believer hath need to keep his faith waking and in exerciſe, that he *may lift up the hands that elſe will hang down, and the knees that elſe will be feeble, and may make ſtraight paths for his feet, that the lame may not be turned out of the way, but may be healed, Heb.* 12. 11, 12, 13, 14. For if we hear *Jobs* Meſſengers, and have not *Jobs* Faith and Patience, we ſhall not be able heartily to ſay, *The Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord, Job* 1. 21.

2. My ſecond end in the mentioning of theſe benefits is; that if yet all that is ſaid before, have not perſwaded you to be *Crucified to the world*, at leaſt you may be perſwaded by the conſideration of the benefits, and of the happy condition of thoſe that are thus mortified; even when they ſeem in the eyes of unbelievers to be moſt miſerable. To theſe two ends I ſhall mention the Benefits.

Benefit 1. YOur *Crucifixion to the world by the Croſs of Chriſt, will be one of the cleareſt and ſureſt evidences of your ſincerity*; And ſo may afford you abundant help for the conquering of your doubts, and the aſcertaining your ſalvation. When on the contrary, an unmortified worldly mind, is the certain and common mark of a miſerable hypocrite. I know a melancholy man may be ſo weary of the world, as to be impatient of his life: But to prefer the Lord and everlaſting Life, before it, in our practical Eſtimation, and Reſolution, and Endeavours, is the very point of ſaving ſincerity, and the ſpecifical nature of true Sanctification: And all other marks muſt be reduced unto this. There is no man ſo ſpiritual and heavenly, but while he is here,

here, hath a mixture of earthlineſs and carnality: And many a thouſand that are earthly and carnal, have *ſome* eſteem of God and Glory, and *ſome* purpoſes for them, and *ſome* endeavours after them: But it is that which is *predominant* that giveth the Denomination. According to that, it is that we muſt be called either Spiritual and Heavenly, or Carnal and Earthly men.

More particularly, 1. If you look to the Underſtanding, this Crucifixion to the world is a very great part of the *Wiſdom* of the ſoul. For wherein doth wiſdom more conſiſt, then in judging of things as indeed they are, and eſpecially in matters of greateſt moment. He therefore that is Crucified to the world, muſt needs be wiſe: And, whatever his knowledge or reputation may be, he that wants *this* muſt needs be a fool. Is that a wiſe man, that knoweth the times and ſeaſons, and how to do this or that in the world, and knoweth not how to eſcape damnation, nor where his ſafety and happineſs muſt be ſought? And is not he a wiſer man that can ſee the ſnares that are laid for his ſoul, and ſo eſcape the burning Lake: then he that will ſell his Saviour and his ſoul, for a little pleaſure to his fleſh for a moment? I make no doubt, but the weakeſt man or woman, that practically knows the vanity of this world, and the deſirable excellencies of God and Glory, is a thouſand fold wiſer, then the moſt famous Princes or Learned men that want this knowledge. Ile never take that man for a fool, that can hit the way to heaven; nor that for a wiſe man that cannot hit it. Its the Greateſt matters that try mens Wiſdom, though childiſh Wit may appear in trifles.

2. To be Crucified to the world, is the *Certain effect* of a *Living effectual faith*. The dead faith that *James* ſpeaketh of, may move you to ſo much compaſſion as to ſay to the poor, *Go in peace; be warmed and filled, Jam.* 2. 16. But it will not ſo far looſe you from the world, as to perſwade you to part with it to ſupply his wants: At leaſt you will never be perſwaded to part with all and follow Chriſt, till the Belief of a Treaſure in Heaven do perſwade you to it, *Luke* 18. 21, 22. Can you ſay from your hearts, [*Let all go, rather then the Love of God*] And in a caſe of tryal, do you certainly find, that There is nothing ſo dear to you, which you cannot part with, for God and the hopes of everlaſting life? This is a ſign of an effectual Faith: For nei-

ther nature nor common grace did ever bring a ſoul ſo high.

3. It is alſo a certain evidence of *unfeigned Love.* For wherein is Love ſo clearly manifeſted, as in the higheſt adventures for the perſon whom we Love, and in the coſtlyeſt expreſſions of our Love when we are called to it? Then it will appear that you Love God indeed, when there is nothing elſe that you prefer before him, and nothing but what you lay down at his feet: When the greateſt profeſſors that *love the world,* do ſhew that the *love of the Father is not in them,* 1 *John* 2.15. So far as it is loved.

4. To be Crucified to the world, and alive to God, is the very *Honeſty,* and *Chaſtity,* and *Juſtice* of the ſoul. This is your *Fidelity* to God, in keeping the holy Covenant that you have made with him in Chriſt. This is your keeping your ſelves unſpotted from the world, and undefiled by it: When the friends of it live in its Adulterous embracements, *Jam.* 4. 4. Thus do you give the Lord his *own*, even both the creature and your hearts; when worldlings do unjuſtly rob him of both. This is the great command and requeſt of God, *Prov.* 23. 26. *My Son, give me thy heart.* Give him but this, and he will take it as if you gave him all: For indeed the reſt will follow this. But if you give the world your hearts, God will take all the reſt as Nothing.

Benefit 2. THE ſecond Benefit is this. If you are truly Crucified to the world, *Your minds will be free for God and his ſervice*; When the minds of worldlings are like impriſoned hampered things. What a toylſom thing is it for a man to travail in fetters, or to run a race with a burden on his back? But knock off his fetters, and how eaſily will he go? and take off his burden, and how lightly will he run? Do you not *feel* your ſelves that the world is the clog of your ſouls? and that this is it that hindereth you *from* duty, and hindereth you *in* duty, and keepeth you from the attainment of an heavenly converſation? When you ſhould chearfully go to God in ſecret, or in your families, the world is ready to pull you back: Either it calleth you away, by putting ſome other buſineſs into your hands; or elſe it dulleth and diverteth your Affections, ſo that you have no *heart to* duty, or no *life in* it; or elſe it creepeth into your Thoughts

Thoughts in duty, and taketh them off from the work in hand, and makes you do that which you ſeem not to be doing: And if you ſhake off theſe thoughts, and drive them out of your way, they are preſently again before you, and meet you at the next Turn. But in that meaſure as you have Crucified the world, you are freed from theſe diſturbances. The Apoſtle *Peter* deſcribeth the miſerable eſtate of Apoſtates, 2 *Pet.* 2. 20. to be like a bird or beaſt that had eſcaped out of the ſnare that he was taken in, and after is taken in the ſame again; Having eſcaped the pollution of the world, &c. πάλιν ἐμπλακέντες ἡττῶνται, *they are again entangled therein*: as a beaſt in a ſnare, that cannot eſcape or help himſelf; So 2 *Tim.* 2. 4. its ſaid, no man that warreth *entangleth* himſelf with the affairs of this life: ὐδεὶς στρατευόμενος ἐμπλέκεται, &c. So that you ſee that the world is a ſnare that entangleth mens ſouls, and holdeth them as in captivity. The table of the wicked becometh a ſnare to them, and ſo do all the bodily mercies which they poſſeſs.

But the mortified Chriſtian may look back on all theſe dangers, and ſay, *Bleſſed be the Lord that hath not given us as a prey to their teeth: Our ſoul is eſcaped as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcaped*, *Pſal.* 124. 6, 7. Oh with what eaſe and freedom of mind may you converſe with God in holy Ordinances, when you are once *diſentangled* from this ſnare? Now that which formerly drew off your hearts, and clog'd your affections is Crucified and dead: that enemy that kept your ſouls from God, and was ſtill caſting baits or troubles in your way is dead. As the Apoſtle ſaith of ſin, *Rom.* 6. 7. *He that is dead is freed from ſin*; So I may ſay of the world: He that is dead to the world, in that meaſure as he is dead to it, is freed from the world. *Let us therefore lay aſide every weight, and the ſin that doth ſo eaſily beſet us*; and then we may *run with Patience, the race that is ſet before us*, *Heb.* 12. 1.

This makes a poor Chriſtian ſometimes to live in more content and comfort in the depth of adverſity, then he did before in the midſt of his proſperity: becauſe, though his fleſh hath *loſt*, his ſoul hath *gain'd*: though he want the fleſhly accommodations which he had, yet the world is now more Dead to him then before; and ſo his mind is freer for God; and conſequently more with him. How bleſſed a life is it to converſe with God with little

little disturbances and interruptions? A runner in a race is willing to be rid of his very cloathes, that should cover him and keep him warm, because they are a burden and hinderance to him in his race: But the lookers on would be loath to be so stript. Take away prosperity from an unmortified man, and you take away the comfort of his life: When if the same things be taken from the mortified believer, he loseth but his burden. How readily will that man obey that is dead to the world, when he is commanded to do good, to relieve the poor according to his power, to suffer wrongs, to let go his right, to forgive and requite evil with good, to forsake all and follow Christ. When to another man these duties are a kind of *impossibilities*; and you may as well perswade a Lyon to become a Lamb, or a beast to die willingly by the hand of the Butcher, as perswade an unmortified worldling to these things. They think when they hear them, *These are hard sayings, who can bear them? Or at least, they are duties for a* Peter *or a* Paul, *and not for such as we.* There is a very great part of Christian obedience, that will be easie to you when you are *Dead to the world*, which no man else is able to endure, nor will be perswaded to submit to.

Benefit 3. ANother Benefit of this Crucifixion is this, *The Tempter is hereby disarmed, and he is disabled from doing that against you, which with others he can do.* The Living world is the Life of Temptations. As a Bear for all his strength and fierceness, may be led up and down by the nose, when by a ring the cord is fastened to his flesh: So the Tempter leadeth men captive at his will, by fastening together the world and their flesh. He finds it no hard matter to entice a sensuall worldly mind, to almost any thing that is evil. Bid him lye or steal, and if it be not for shame or fear of men he will do it. Bid him neglect God and his worship, and he will do it. Bid him hate those that hinder his commodity, or speak evil of them that cross his desires, or seek revenge of those that he thinks do wrong him herein; and how quickly will he do it? The Devil may do almost what he list, with those that are not Crucified to the world. They will follow him up and down the world, from sin to sin, if he have but a golden bait to tice them. But when the world is

Crucified

Crucified to you, what hath he to entice you with ? The cord is broken by which he was wont to bind and lead you. Can you tice a wiſe man by pins and counters, as you may do a child ? If he would draw you from God, he hath nothing to do it with : for the world by which he ſhould do it, is now dead. If he would tice you to pride, or ambition, or covetouſneſs, or to ſinful means for worldly ends, he hath nothing to do it with; becauſe the world is dead. The Devil hath nothing but a little *money*, or *ſenſual pleaſure*, or *honours* to hire you with to betray and caſt away your ſouls : And what cares a mortified man for theſe ? Will he part with Chriſt and heaven for *money*, who looks on *money* as other men do on *chips* or *ſtones* ? It is the *frame* of mens *hearts* that is the ſtrength of a temptation. To a man that is in *love* with money, O what a ſtrong temptation is it, to ſee an opportunity of getting it by ſin ? But what will this move *him*, that looketh on it as on the dirt in the ſtreets ? To a proud man that is tender of his reputation in the world, what a troubleſom temptation is it to be reproached, or ſlighted, or ſlandered ? and what a dangerous temptation is it to him, to be applauded ? But what are theſe to him that takes the approbation and applauſes of the world, but as a blaſt of wind ? As Chriſt ſaith of himſelf, *John* 14. 30. *The Prince of this world cometh, and hath nothing in me.*] that is, He cometh to make his laſt and ſtrongeſt aſſault; but he ſhall find no carnall ſinfull matter in me to work upon; and he cometh by his inſtruments to perſcute me to the death : but he ſhall find no guilt in me, which might make it a glory to him, or a diſhonour to me : So in their meaſure the mortified members of Chriſt may ſay : When Satan cometh by temptations, the world is dead by which he would tempt them, and he ſhall find little of that earthly matter in them, to work upon, and to entertain his ſeed : and therefore when he afterward cometh by perſecution, he will find the leſs of that guilt which would be the oyl to enlarge and feed theſe flames. Your innocency and ſafety lyeth much in this Mortification.

Benefit 4. ANother Benefit that followeth our Crucifixion of the world, is this, *It will prevent abundance of needleſs unprofitable coſt and labour, that other men are at.* You will not be drawn to run and toyl for a thing of nought: When other men are riding, and going, and caring, and labouring for a little ſmoak, or a flying ſhadow, you will ſit, as it were, over them, and diſcern, and pitty, and lament their folly. To ſee *one* man rejoyce that hath got his *prize*; and *another* lament becauſe he *cannot* get it; and a *third* in the eager purſuit of it; as if it were for their lives. While they live as if they had forgotten the eternal Life which is at hand; will cauſe you to lift up your ſoul to his praiſes, that hath ſaved you from this dotage. The world worketh on the ſenſual part firſt, and thereby corrupteth, and as it were brutifieth our very reaſon; and the whole courſe of worldly deſigns and affairs, even from the glorious actions of Kings and Commanders, to the daily buſineſs of the plow-man and the beggar, are all but the actions of frantick men, or mad men. I ſay, ſo far as the affairs of the world are managed by this ſenſuall unmortified principle, a ſanctified Believer can look upon them all, as on the runnings or tumults of children or ideots, or on a game at Cheſts, where wit is laid out to little purpoſe. Mortification will help you to turn your thoughts, and cares, and labours, into a more profitable courſe: So that when the end comes, you will have ſomewhat to ſhew that you have gained; when others muſt complain, that they have loſt all their labour, and worſe then loſt it. What abundance of precious time do other men loſe, in dreaming purſuits of an empty, deceiving, tranſitory world? When God hath taken off the poiſe from you, of ſuch unprofitable motion; and taught you better to employ your time. Many an hundred hours which others caſt away upon worldly thoughts, or diſcourſe, or practiſes, are redeemed by the wiſe for their everlaſting benefit.

Benefit

Benefit 5. MOreover this Mortification, *Will help you to prevent a great deal of ſharp Repentance, which muſt tell unmortified worldlings of their folly.* When they have run themſelves out of breath, and abuſed Chriſt, and neglected grace, and either loſt or hazarded their ſouls, they muſt ſit down in the end and befool themſelves for loſing their time and lives for nothing. When God hath given a man but a ſhort life, and laid his everlaſting life upon it, and put ſuch works into his hand as call for his utmoſt wiſdom and diligence: What a ſad perplexing thought muſt it be, to conſider that all or moſt of this time hath been caſt away upon worldly vanities? If a man ſhall run away from his own Father, and ſerve a Maſter that at laſt will turn him off with nothing but ſhame and blows, will he not wiſh that he had never ſeen his face? Such a Maſter all worldlings and ſenſualiſts do ſerve: And he that got moſt by the world among them, ſhall wiſh at laſt that he had never ſerved it: When the mortified Chriſtian that ſlighted the world, and laid out his care and labour for a better, may ſo far eſcape the bitterneſs of ſuch Repentings, and be glad that he hath choſen the better part. That is not the beſt meat that is ſweeteſt in the eating, when afterward it muſt be vomited up with pain, becauſe it cannot be digeſted. The ſparer dyet of Mortified men, will prevent ſuch after pains and troubles.

Benefit 6. MOreovor where the world is Crucified, *A great deal of ſelf-tormenting care and trouble of mind will be prevented.* You will not live ſuch a perplexed miſerable life, as worldlings do. Even in your outward troubles you will have leſs inward trouble of ſoul, then they have in their abundance. *They* are like a man that is hanged up in chains alive, that gnaws upon his own fleſh awhile, and then muſt famiſh. What elſe do worldlings but tear and devour themſelves with cares and ſorrows, and ſcourge themſelves with vexatious thoughts and troubles? If others did but the hundredth part as much to them, againſt their wills, as they wilfully do againſt themſelves, they would account them the cruelleſt perſons in the world. *Paul* ſaith of men that are in love with money, that *while they covet after it, they do* not only *err from the faith*, but alſo ἑαυτὸς περιέπειραν, *they pierced themſelves through and through*, and ſtab'd their own hearts *with many ſorrows.* A worldly mind and a melancholly are ſome kin: The daily work of both is ſelf-vexation, and they are wilfully ſet upon the ſtabbing and deſtroying of themſelves. But it is not thus with the Believer ſo far as he is mortified. Will he vex himſelf for nothing? Will he be troubled for the loſs of that which he diſregardeth? The dead world hath not power thus to diſquiet his mind, and to toſs it up and down in trouble. When it hath power on his body, it cannot reach his ſoul. As the ſoul of a dead man feeleth no pain, when the corpſe is cut in pieces, or rotteth in the grave: So in a lower meaſure, the ſoul of a Believer, being in a ſort as it were ſeparated from the body by faith, and gone before to the heavenly inheritance, is freed from the ſenſe of the calamities of the fleſh. So far as we are Dead, we are inſenſible of ſufferings.

Benefit

Benefit 7. ANother Benefit that followeth upon the former is this: *We ſhall be far better able to ſuffer for Chriſt, becauſe that ſufferings will be much more eaſie to us*, when once we are truly Crucified to the world. What is it that makes men ſo tender of ſuffering, and ſtartle at the noiſe of it, and therefore conform themſelves to the times they live in, and venture their ſouls to ſave their fleſh? but only their over-valuing fleſhly things, and not knowing the worth and weight of things everlaſting. They have no ſoul within them but what is become carnal, by a baſe ſubjection to the fleſh; and therefore they ſavour nothing but the things of the fleſh. All Life deſireth a ſuitable food for its ſuſtentation. A Carnal Life within, hath a Carnal appetite, and is moſt ſenſible of the miſs of Carnal commodities: But a Spiritual Life hath a Spiritual appetite: And as Carnal minds can eaſily let go Spiritual things; ſo a ſpiritual mind, ſo far as it is ſuch, can eaſily let go carnal things, when God requireth it. When you are Dead to the world, you will eaſily part with it. For all things below will ſeem but ſmall matters to you, in compariſon of the things which they are put in competition with. If you are ſcorned, or accounted the off-ſcouring of the Town, you can bear it; becauſe with you it is a very ſmall matter to be judged of man, 1 *Cor.* 4. 3. If you muſt endure abuſes or perſecutions for Chriſt, you can do it: becauſe you reckon that the ſufferings of this life are not worthy to be compared with the glory that ſhall be revealed, *Rom.* 8. 18. You can let go your gain, and account it loſs for Chriſt; yea and account all things loſs for the knowledge of him; and ſuffer the loſs of all things for him, accounting them but as dung, that you may win him, *Phil* 3. 7, 8. *If you knew that bonds and afflictions did abide you, yet none of theſe things would move you, neither would you account your life it ſelf dear to you, ſo that you may finiſh your courſe with joy*, *Acts* 20 23, 24. So far as you are dead to the world, and alive to God, it will be thus with you. When they that are *alive* to the world are ſo far from being able to dye for God, that every croſs doth ſeem a death to them. I have many a time heard ſuch lamentable complaints from people that are fain into poverty, or diſgrace, or ſome other worldly ſuffering, that hath

given me more cauſe to lament the miſery of their ſouls then of their bodies. When they take on as if they were quite undone, and had loſt their God and hope of heaven, doth it not too plainly ſhew, that they made the world their God and their heaven?

Benefit 8. MOreover if indeed you are Crucified to the world, *your hearts will be ſtill open to the motions of the Spirit, and the motions of further Grace*: And ſo you will have abundant advantage, both for the exerciſe and encreaſe of the graces which you have received. The earthly minded have their hearts locked up againſt all that can be ſaid to them: Never can the Spirit or his Miniſters make a motion to them for their good, but ſome worldly intereſt or other doth contradict it, and riſe up againſt it. But what have you to ſtop your ears when the world is dead? The word then will have free acceſs to your hearts. When the Spirit comes, your *thoughts* are *ready*, your *affections* are *at hand*; and all are in a poſture to entertain him and attend him: and ſo the work goes on and proſpers. But when he comes to the worldly mind, the thoughts are all from home; the affections are abroad and out of the way, and there is nothing for his entertainment, but all in a poſture to reſiſt him and gainſay him. O what work would the preaching of the Goſpel make in the world, if there were not a worldly principle within, to ſtrive againſt it? But we ſpeak againſt mens Idols, againſt their Jewels and their Treaſure, and therefore againſt their hearts and natures. And then no wonder if we leave them in the jaws of Satan where we found them, till irreſiſtible merciful violence ſhall reſcue them. But ſo far as you are mortified, the enemy is dead; contradictions are all ſilenced; oppoſition is ceaſed; the Spirit findeth that within that will befriend its motions, and own its cauſe; the ſoul lyeth down before the word; and gladly heares the voice of Chriſt: And thus the work goes ſmoothly on.

Benefit

Benefit 9. MOreover when once you are Crucified to the world, *you are capable of the true ſpiritual uſe of it, which it was made for.* Then you may ſee *God* in it; and then you may ſavour the blood of Chriſt in it: Then you may perceive a great deal of Love in it: And that which before was venemous, and did endanger your ſouls, will now become a help to you, and may be ſafely handled when the ſting is thus taken out. Before it was the road to Hell: and now there is ſome taſte of heaven in it. The ſtones and earth are uſeful for you to tread upon, though they are unfit for you to feed on, or too hard to reſt upon. So though the world be unfit to *Reſt*, or feed your ſouls, it may be made a convenient way for you to travail in. It is unmeet to be *Loved*, but it is meet to be *Uſed*, when you have learned ſo to uſe it, as not abuſing it. When *ſelf* is throughly down and denyed, and God is exalted, and your ſouls brought over ſo clearly to him, that you *are* nothing but in him, and would *have* nothing but in and with him, and *do* nothing but for him; then you ſhall be able to ſee that glory and amiableneſs in the creature, that now you cannot ſee. For you ſhall ſee the Creator himſelf in the creature.

Benefit 10. WHEN once you are truly Crucified to the world, *You will have the honour and the comfort of an heavenly life.* Your thoughts will be daily ſteeped in the Cœleſtial delights, when other mens are ſteept in Gall and Vinegar. You will be above with God, when your carnal neighbours converſe only with the world. Your thoughts will be higher then their thoughts, and your waies then their waies, as the heaven where you converſe is higher then the earth. When you take flight from earth in holy Devotions, they may look at you, and wonder at you, but cannot follow you; for whither you go, they cannot come, till they are ſuch as you. You leave them groveling here on earth, and feeding on the duſt, and ſtriving like children, or rather like ſwine or dogs, about their meat. When you are *above* in the Spirit, on the ſpeedy wings of *Faith* and *Love*, beholding that face that perfecteth all that perfectly behold

behold it; and taſting that Joy, which fully reconcileth all that fully do enjoy it: which we muſt here contend *for*, but none do there contend *about* it. What a noble employment have you, in compariſon of the higheſt ſervants of the world? How ſweet are your delights in compariſon of the Epicures? O happy ſouls that can ſee ſo much of your eternal happineſs, and reach ſo near it. Were I but more in your condition, I would not envy Princes their glory, nor any ſenſualiſts and worldlings their contents, nor deſire to be their partner. I could ſpare them their troubleſom dignities, and their burdenſom Riches, and the unwholſom pleaſures which they ſo often ſurfet on, and the wind of popular applauſe which ſo ſwelleth them: Yea, what could I not ſpare them, if I might be more with you. O happy poverty, ſickneſs or impriſonment, or whatever is called miſery by the world, if it be nearer Heaven, then a ſenſual life! and if it will but advantage my ſoul for thoſe contemplations, which are the imployment of mortified heavenly men! Yea if it do but remove the impediments of ſo ſweet a life! I know (by ſome little, too little experience I know) that one hours time of that bleſſed life, will eaſily pay for all the coſt; and one believing view of God will eaſily blaſt the beauty of the world, and ſhame all thoſe thoughts as the iſſues of my dotage, that ever gave it a lovely name, or turned mine eye upon it with deſire, or cauſed me once with complacency to behold it, or ever brought it near my heart. O Sirs, what a noble life may you live! and how much more excellent work might you be employed in, if the world were but dead to you, and the ſtream of your ſouls were turned upon God? Had you but one draught of the Heavenly conſolations, you would *thirſt no more* for the pleaſures of the world. Yea did you but taſte of it, as *Jonathan* of the honey from the end of his rod, (1 *Sam.* 14. 27.) your eyes would be enlightened, and your hearts revived, and your hands would be ſo ſtrengthened in your ſpiritual warfare, that your enemies would quickly perceive it, in your more reſolute prevailing oppoſition of their aſſaults. And experience will tell you, that you will no further reach this heavenly life, then you are Crucified to earth and fleſh. God uſeth to ſhew himſelf to the Cœleſtial inhabitants, and not to the Terreſtrial: And therefore you will ſee no more of God, then you get above and converſe in Heaven: And if faith had

not

not this elevating power, and could not ſee further then ſenſe can do, we might talk long enough of God, before we had any ſaving knowledge of him, or reliſh of his Goodneſs. And doubtleſs, if we muſt get by faith into Heaven, if we will have the reviving ſight of God; then we muſt needs away from earth: For our hearts cannot at once converſe in both. Believe it Sirs, God uſeth to give his heavenly Cordials, upon an empty ſtomack; and not to drown them in the mud and dirt of ſenſuality. When you are emptyeſt of creature-delights and love, you are moſt capable of God. And faſting from the world, doth beſt prepare you for this heavenly Feaſt. Let Abſtinence and Temperance be impoſed upon your ſenſes; but command a totall Faſt to your Affections, And try then whether your ſouls be not fitter to aſcend, and whether God will not reveal himſelf more clearly then before. It may ſeem a paradox that the vallies ſhould be nearer Heaven then the Hills; But doubtleſs *Stephen* ſaw more of it, then the high Prieſts: And *Lazarus* had a fairer proſpect thither, from among the dogs at the Rich mans gate, then the Maſter of the houſe had at his plentiful table. And who would not rather have *Lazarus*'s ſores with a fore-ſight of Heaven, then the Rich mans fulneſs without it; yea with the fears of after miſery? A Heavenly life is proper to the mortified.

Benefit 11. MOreover, thoſe that are Crucified to the world, *are moſt fruitfull unto others, and bleſſings to all within their reach.* They can part with any thing to do good with. They are rich to God and their Brethren, if they be rich, and not to themſelves. If a mortified man have hundreds or thouſands by the year, he hath no more of it for himſelf, then if he had a meaner eſtate. He takes but neceſſary food and rayment; he ſhunneth intemperance and exceſs: Nay he often pincheth his body, if needfull, that he may tame it, and bring it into ſubjection to the Spirit: and the reſt he layes out for the ſervice of God, ſo far as he is acquainted with his will. Yea his neceſſary food and rayment which he receiveth himſelf, is ultimately not for himſelf, but for God: Even that he may be ſuſtained by his daily bread for his daily duty, and fitted to pleaſe his Maſter that maintaineth him. If they have much they give plenteouſly:

If they have but little, they are faithfull in that little: And if they have not silver and gold, they will give such as they have, where God requireth it.

But the unmortified worldling, is like some spreading trees, that by drawing all the nutriment to themselves, and by dropping on the rest, will let no other prosper under them. They draw as much as they can to themselves: For themselves is their care and daily labour, *Psal.* 49. 18. They all mind their own things; but not the things of Christ or their Brethren. *Getting*, and *Having*, and *Keeping* is their business; and as swine, are seldom profitable till they die.

Benefit 12. THE last Benefit that I shall mention is this: If you are now Dead to the world, and the world to you, *your natural Death will be the less grievous to you when it comes.* It will be little or no trouble to you to leave your houses, or lands, or goods; to leave your eating, and drinking, and recreations; to leave your employments and company in the world; for you were dead to all that is worldly before. Surely so far as the Heart is upon God, and taken off these transitory things, it can be no grief to us to leave them and go to God. It is only the remnants of the unmortified flesh, together with the *natural evil of death*, that maketh death to seem grievous to Believers: but so far as they are Believers, and dead to the world, the case is otherwise. Death is not neer so dreadful to them, as it is to others; except as the quality of some disease, or some extraordinary dissertion, may change the case: Or as some desparate wicked ones may be insensible of their misery. How bitter is the sight of approaching death, to them that laid up their treasure on earth; and placed their happiness in the prosperity of their flesh? To such a fool as Christ describeth, *Luke* 12. that saith to himself, *Soul take thy ease, eat, drink and be merry; thou hast enough laid up for many years.* How sad must the tidings of death needs be to him that set his heart on earth, and spent his daies in providing for the flesh, and never laid up a treasure in heaven, nor made him friends with the Mammon of unrighteousness, nor gave not diligence in the time of his life to make his Calling and Election sure? To a worldly man, that sets not his heart and hopes above,

above, the face of death is unſpeakably dreadful. But if we could kill the world before us, and be dead to it now, and alive to God, and with *Paul, die daily*, it would be a powerful means to abate the terrours, and a certain way to take out the ſting, that death might be a ſanctified paſſage into life. So much of the Benefits of Mortification.

AND now what remains, but that you that are Mortified Believers, receive your Conſolation, and conſider what the Lord hath done for your ſouls, and give him the praiſe of ſo great a mercy: Believe it, it is a thouſand-fold better to be Crucified to the world, then to be advanced to proſperity in it; and to have a heart that is above the world, then to be made the poſſeſſor of the world.

And for you that yet are ſtrangers to this mercy, O that the Lord would open your hearts to conſider where you are, and what you are doing, and whether you are going, and how the world will uſe you, and how you are like to come off at laſt, before you go any further, that you may not make ſo mad a bargain, as to gain the world and loſe your ſouls. O that you did but throughly believe, that it is the only wiſe and gainful choice, to deny your carnal ſelves, and forſake all and follow Chriſt, in hope of the heavenly treaſure which he hath promiſed. And let me tell you again, as the way to this; That though melancholly may make you weary of the world, and ſtoicall precepts may reſtrain your luſts; yet it is only the power of the Holy Ghoſt, the Croſs of Chriſt, the belief of the promiſe, the Love of God, & the Hopes of the everlaſting inviſible Glory, that will effectually and ſavingly Crucifie you to the world, and the world to you. It is a Leſſon that never was well taught by any other Maſter but Chriſt, and you muſt Learn it from him, by his Word, Miniſters and Spirit in his School, or you will never Learn or Practiſe it aright.

The ſecond PART: *Of the CHRISTIANS Glorying.*

SECT. XXIII.

HAving thus diſpatched the firſt part of my *ſubject*, concerning a Chriſtians *Crucifixion to the world, by Chriſt and his Croſs*: I come to the ſecond Part concerning the *Glorying of a Chriſtian*. The Iudaizing Teachers did Glory carnally, even in a carnall worſhip, and carnall priviledges, and in the carnall effects of their Doctrine on their Proſelytes: but *Paul* that had more to Glory in then they, doth diſclaim and renounce all ſuch Glorying as theirs, and owneth and profeſſeth a contrary Glorying, even in the Croſs of Chriſt and his Mortification. The Obſervation to be handled is; that,

True Chriſtians muſt with abhorrency renounce all Carnal Glorying; and muſt Glory only in the Croſs of Chriſt, by whom the world is Crucified to them, and they unto the world.

In handling this, I ſhall briefly ſhew you, 1. What is *included*, or what we *may Glory in*. 2. What is *excluded*: or what we *may not Glory in*. For the former, here are two things expreſſed in the Text, in which a Chriſtian may and muſt Glory: 1. The Croſs of our Lord Jeſus Chriſt. 2. Our Crucifixion to the world hereby. So that the Poſitive part of the Doctrine containeth theſe two branches, which I ſhall handle diſtinctly, before I ſpeak to the Negative part.

1. *True Chriſtians that are Crucified to the world and the world to them by the Croſs of Chriſt, may and muſt Glory therein.*

2. *It*

2. *Yet ſo, as that their Glorying muſt be principally in Chriſt, and their own Mortification muſt be Gloryed in, but as the fruit of his Croſs.*

For the firſt Part, it muſt be underſtood with theſe neceſſary limitations.

1. As *Glorying* ſignifieth a *ſelf-aſcribing* and *Prond conceit* of our own Mortification, and is contrary to Chriſtian ſelf-denyal and humility, and Glorying in God, ſo we muſt take heed of it and abhor it.

2. As *Glorying* ſignifieth any outward expreſſion of this inward pride, either by words or deeds, we muſt alſo avoid it with abhorrence.

3. So muſt we alſo do by all *unſeaſonable offenſive oſtentation*, which may ſeem to others to ſavour of Pride, though indeed it proceed from a better cauſe.

4. But as Glorying ſignifieth the apprehenſion of the Good of the thing, and our Benefit by it, and the due Affections of Content, and Joy, and Exultation of mind that follow thereupon, thus muſt a Chriſtian Glory in his Mortification by the Croſs of Chriſt. We commonly call this act, a *Bleſſing of our ſelves* in the apprehenſion of our caſe. As the carnal ungodly world do *Bleſs themſelves* in their Poſſeſſing carnal things; ſo may a Chriſtian bleſs himſelf that he is Crucified to them: that is, he may rejoyce in it as a great bleſſing of God, that tendeth to further bleſſedneſs.

5. And when we are called to it, we may expreſs to others our Glorying herein. But ſo as that we give the Glory to God; and not to our own corrupted wills.

6. And when we are called hereto, we muſt do it very cautelouſly; as *Paul* doth, 1 *Cor.* 4. 4. [*I know nothing by my ſelf, yet am I not hereby juſtified.*] Signifying that we do it with holy intentions for the good of the hearers and the honour of God, as he doth, 1 *Cor.* 4. 1,2,6,8. to the end. And 2 *Cor.* 2. 5, 6, *&c.* 1 *Cor.* 9. throughout. 2 *Cor.* 3. 1, 2, *&c.* And we muſt ſo do it as to confeſs it is like to folly, it being the cuſtom of proud fools to be boaſters of themſelves: And ſo *Paul* when he is called to mention his priviledges, calls it his *folly* in this ſenſe, 2 *Cor.* 11. 1, 17, 19, 23. leſt others ſhould be encouraged to ſinfull boaſting by his example, if he did not brand it by the way with the note of

folly; though it was but *materially* so in him (being the matter that folly is by others expreſt in) but formally in the proud.

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2 HAving told you, How we may Glory in our own Mortification, I ſhall next give you the proof of the point, that we *may ſo do.*

And firſt it is proved by the example of *Paul* himſelf, both here in my Text, and in many other places. 2 *Cor.* 5. 11, 12, 13. 2 *Cor.* 11. throughout. 2 *Cor.* 12. throughout. *Verſ.* 5, 6. *Of ſuch a one will I glory; yet of my ſelf I will not glory, but in mine infirmities:*] that is, not in any thing that ſeemeth to advance me in the eyes of the world, leſt it ſhould ſeem a carnal Glorying, or men ſhould be drawn thereby to overvalue me; but in ſuch things as men rather pitty or villifie for, even my worldly meanneſs, and contemptibleneſs, and ſufferings for Chriſt; though before God theſe are honourable, and therefore I will glory in them openly, as ſecretly I may do in all other graces. So it followeth, [*For though I would deſire to Glory, I ſhall not be a fool: for I will ſay the truth. But now I forbear, leſt any man ſhould think of me above that which he ſeeth me to be, or that he heareth of me.*] And ſo *Verſ.* 9, 10, 11. [*Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me*] (that is, that my Glorying may magnifie that Power of Chriſt that is manifeſt in ſuſtaining me, and not my ſelf:) *therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſts ſake: for when I am weak,* (that is, in the fleſh and the eye of the world) *then am I ſtrong,* (that is, in the Spirit, and the work of Chriſt) *I am become a fool* (that is, like a fool) *in Glorying: Ye have compelled me: For I ought to have been commended of you; For in nothing am I behind the very chiefeſt Apoſtles, though I be nothing.*] Yea 1 *Cor.* 9. 15. he ſaith, he [*had rather die then any ſhould make his glorying void*] concerning his ſelf-denyal for the advantage of the Goſpel.

2. I alſo prove it thus. We may and muſt glory in the *bleſſed effects of the blood of Chriſt.* Or elſe we ſhall not give him his honour. But our own Mortification is one of the bleſſed effects of the blood or Croſs of Chriſt: therefore we may & muſt glory in it.

3. We

3. We may and muſt glory in the *certain tokens of the Love of God.* But our own Mortification is one of the certain tokens of the Love of God : therefore we may and muſt glory in it.

4. We may and muſt Glory *in Chriſt dwelling in us* ; and the *effects* of his indwelling. For if we may glory in Chriſt Crucified, then alſo in Chriſt as our Head, to whom we are united, and from whom we receive continual influence and communication of graces : But our own mortification is the certain fruit of Chriſt dwelling in us : therefore we may glory in it.

5. We may glory *in the image of God* upon our ſouls. For as it is our glory, ſo it is the livelyeſt repreſentation of God himſelf. But our Mortification is part of Gods Image upon us: therefore we may glory in it.

6. We may glory that we are the *temples of the Holy Ghoſt*, and that the *Spirit* of Chriſt is in us, and we may glory in his fruits and works. But our Mortification is a principal fruit of the Spirit, which ſheweth that he dwelleth in us : therefore we may glory in it.

7. There is no doubt but Chriſtians may glory in the *ceſſation of their ſin againſt God*, and that as to the dominion of ſin, they do not diſhonour him, by breaking his Laws, abuſing his Son, his Spirit, and his Mercies as formerly they did. But all this is conteined in our Mortification : therefore we may glory in it.

8. No doubt but we may glory in the *Honour of God*, when his wiſdom, and goodneſs, and power are demonſtrated, to the confuſion of his foes and the encouragement of his people ; but this is done in the Mortification of his Saints : In them he conquereth ; and in him that loveth them they are ſuper-victors, *Rom.* 8. 37. If we muſt glorifie the workman, as ſuch, then muſt we alſo glorifie the work. If *Moſes* and all *Iſrael* muſt ſing ſuch a ſong of praiſe to God for overthrowing *Pharaoh* and his Hoaſt in the red Sea ; much more muſt we ſing his praiſe that conquereth Satan and all our corruptions : And the work it ſelf muſt be magnified in order to the Conquerours praiſe. If *Deborah* muſt ſing Gods praiſes for the conqueſt of weak men, much more muſt we, for the conqueſt of the world by faith, and for ſubduing the powers of darkneſs to us. There is more of Gods love and power ſeen in the Spiritual victories of a poor mortified Chriſtian, that

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is taken no notice of or deſpiſed in the world, then in the bodily conqueſts of the famous Princes of the world, who, moſt of them periſh everlaſtingly after all, becauſe they are conquered by the world and their own fleſh.

Though it be the deſign of the Devil and the ſlanderous world to obſcure or villifie the work of grace on the ſouls of the ſanctified, yet muſt it be the care of Believers to counter-work them, and maintain and manifeſt the luſtre of that grace, to the glory of the author. He that magnifieth the Cure doth honour the Phyſitian; but he that ſlighteth or diſregardeth it doth diſhonour him. To debaſe the work of Creation is a reproach to the Creator; yea to over-look it and not admire and magnifie it, is an injury to him: To villifie the work of the Redeemer, is horrible infidelity and ingratitude: and to ſlight it, and not to magnifie it, is damnable. And muſt it not be ſo then to villifie or not to magnifie the works of the Sanctifyer? Why ſhould it not be our duty to magnifie the work of Sanctification, as well as the work of Creation and Redemption? Eſpecially when it is the end which the other do tend to, and that without which we are uncapable of ſincere magnifying either Creation or Redemption?

9. It is certain that we may Glory in the *healing of our diſeaſes*, and *recovery of* our depraved miſerable ſouls. He that muſt be ſenſible of his ſin, muſt needs be ſenſible of the mercy of the deliverer. It cannot be that we ſhould be obliged to mourn for ſin, and yet may not Glory in our deliverance from it. Nature it ſelf conſtraineth us to lament the known unhappineſs of our ſouls, as well as the wounds and calamities of our bodies: And therefore the ſame nature muſt needs teach us to rejoyce and glory in our ſpiritual recovery.

10. If we may Glory in our *Remiſſion or Juſtification*, then by *proportion or parity of reaſon*, we *may alſo glory in our Mortification*. For both are ours by gift, and neither are deſerved by us. But it is paſt doubt that we may glory in our Pardon or Juſtification: therefore we may alſo glory in our Mortification.

11. Undoubtedly we may glory in the *ruine* of the *enemies of Chriſt and us*. How can a ſouldier be obliged to fight, and not to glory in the victory or good ſucceſs? But our Mortification is the ruine of Chriſts enemies and ours; therefore we may glory in it.

12. We

12. We may glory in that which tendeth apparently to *the good of our Brethren*, yea to the *common good of Church and Common wealth*, For he that is bound to Love his Brother, and the Common-wealth; is bound to rejoyce and glory in their benefits. But certainly the mortification of every individual member, doth tend to the good of each part, and of the whole. Oh how profitably ſhould we converſe together if it were not for this ſin! How peaceable, and edifying, and comfortable would our converſation be, to all about us? We ſhould not then tempt them to ſin by our example; nor diſturb the peace of families or neighbourhoods by the diſtempers of our ſouls and lives; nor draw down Gods judgements on the places where we live. No wonder if all about them, be the worſe for one unmortified man; and if the Ship be in ſudden danger till *Jonah* be caſt over-board: or if *Iſrael* be diſmayed for *Achans* ſin. And all that are about them may fare the better for a mortified Believer. In this reſpect therefore we muſt glory in our mortification.

13. It is certainly lawfull to glory in that which is the *earneſt of our heavenly everlaſting glory*, or a note or evidence of our title to it. For it cannot be, that Felicity can be deſired as Felicity, which is with our higheſt affections and endeavours, but we muſt needs glory in that which aſſureth us that we ſhall attain it. But our Mortification is a certain ſign of our title to it, and an earneſt of it: And therefore we may juſtly glory in our Mortification.

14. Laſtly, it is undoubly meet that we glory in that which is *Pleaſing to God our Father*. For the Pleaſing of him is our ultimate end; and the doing of his will is the whole work of our lives. And therefore if we may not glory in that, we may glory in nothing at all. Even Chriſts own Sacrifice, and Merits, and holy Life are therefore to be extolled, becauſe they were fully Pleaſing unto God: and the full Commendation which the Father giveth him was [*This is my beloved Son, in whom I am well pleaſed*] *Matth.* 3. 17. Now it is certain that God is *pleaſed* alſo with the mortified ſouls and lives of his people, and that through Chriſt they are amiable and acceptable to him. 1 *Cor.* 7. 32. 1 *Theſ.* 4. 1. 2 *Tim.* 2. 4. *Heb* 13. 16. They that walk with God by faith, have *this teſtimony*, as *Henoch* had, *that they pleaſe God*, Heb. 11. 5. [*Beloved, if our heart condemn us not*,

then have we confidence towards God, and whatsoever we ask we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight,] 1 *John* 3. 21, 22. To this end is all our wisdom and knowledge, that we may walk worthy of the Lord in all well-pleasing, being fruitful in every good work, *Col.* 1. 9, 10. He is not a Christian that Rejoyceth not in that which is *pleasing* to the Lord. *The Righteous Lord Loveth righteousness*, Psal. 11. 7. *And he Loveth a chearfull giver*, 2 *Cor.* 9. 7. And shall we not glory in that which is beloved of God? You see then the truth of the point is most evident.

SECT. XXIV.

Use 1.

THE first *Use* that we shall make of this part of the Observation (before we proceed to the explication of the other parts) is, To inform us of the mistake and injurious dealing of some misguided ones, commonly called Antinomians, who tell us, that we must look at nothing in our selves, nor fetch comfort from it, and earnestly exclaim against the Preachers of the Gospel for teaching men to look at any thing in themselves, and to take comfort from the Evidence of their graces, and tell us that we must look to Christ alone, and call all those Legall Preachers or Professors that be not of their mind in this. But you may see by what is said before, that they speak against the cleerest fullest Evidence; and that the whole stream of Scripture, beareth down their opinion. And therefore it is sad, that when they go against the light of the Sun, they should be so confident as to accuse their Brethren of darkness, and so rash as to censure them as Legalists and ignorant of the righteousness of Christ.

Let us a little distinguish, and all the mists of their accusations will vanish, and the case will be clear. 1. We must distinguish between [*Carnal Self*] which we are called in Scripture to deny. And [*Self*] as it signifieth our personal being; And this we are commanded in Scripture to Love and Cherish. For we must Love our neighbours but as our *selves*, and a man must cherish and nourish his wife but as his own body, and love her but as *himself*; for

for no man ever yet hated his own fleſh, *Eph.* 5. 28,29,33. And [*Self*] in the third ſenſe, as taken for Renewed *Self*, that certainly none is bound to hate.

Now in the firſt ſenſe its true that we muſt look at Nothing in our *ſelves* for comfort; that is, at nothing in our carnal ſelves. But of *ſelf* in the other two ſenſes, we muſt further enquire.

2. We muſt diſtinguiſh between that which is both *in our ſelves* and *of our ſelves* originally, and that which is *in our ſelves*, but not *of our ſelves*, but of God by Chriſt: Or only of our ſelves in ſubordination to Chriſt. The former ſort we have ſmall reaſon to glory in, for it is our ſin and ſhame. But the later we may glory in; for the glory redoundeth to the author.

3. We muſt diſtinguiſh between Looking at ſomething in our ſelves with a miſtaking eye, as judging it Meritorious, or to be more our own then it is. And looking at it with a right judgement, and ſaying of it no more then what is true. In the later ſenſe we may look at it and glory in it, but not in the former.

4. And we muſt diſtinguiſh betwixt a Glorying that is terminated ultimately in our ſelves, or is accompanyed with any undue aſcribing to our ſelves. This is no doubt unlawful: And a Glorying which tendeth to God and is terminated in him, and giveth no honour to any creature but what God giveth them, and what is in a due appointed order to Gods honour. And this Glorying is a duty, and by all Chriſtians to be carefully performed.

If any that peruſe theſe lines be tainted with this weak miſtake, let them conſider, beſides what is ſaid before.

1. Is it juſt or pious that Chriſt ſhould loſe the honour of his mercies, meerly becauſe he hath beſtowed them on us? Doth that make them no mercies: Or rather make them the greater mercies? Shall his grace be villified, becauſe he makes thy ſoul the ſubject of it? Why then it ſeems you would have thanked him more to have kept his mercy to himſelf.

2. Is Chriſt ever the leſs Chriſt, becauſe he dwels in the hearts of Believers? *Eph.* 3. 17. And will you pretend to honour Chriſt without you, and deny him his honour within you, even becauſe he is within you? Yea and will pretend that it is for the honour of Chriſt thus to diſhonour him? and tell men that they

deny or overlook it, becauſe they admire him within them, as well as without them? If *Paul* ſay, [*I have laboured more abundantly then they all*, and add when he hath done, [*Yet not I, but the Grace of God which was with me; and by the grace of God I am what I am; and his Grace which was beſtowed on me was not in vain*,] 1 *Cor.* 15. 10. will you tell him that he exalteth himſelf againſt Grace? No: but he exalteth *Grace in himſelf*. *Paul travailed in birth of the* Galathians *till Chriſt were formed in them*, *Gal.* 4. 19. And muſt not he and they obſerve and honour *Chriſt in them* after all this travail, If we glory that we [*are Crucified with Chriſt, and that we live*] we alwaies add or underſtand [*yet not we, but Chriſt liveth in us, and the life which we now live in the fleſh, we live by the faith of the Son of God, who loved us, and gave himſelf for us*, *Gal.* 2. 20.] And is it a diſhonour to Chriſt to acknowledge him *in* us, and to ſay that we Live *by him*?

3. Was it not the very end of Chriſts death to ſave his people from their ſins? *Mat.* 1. 21. and to bring them *from darkneſs to light, and from the power of Satan unto God?* Acts 26. 18. and did he not *give himſelf for us, that he might redeem us from all iniquity, and ſanctifie to himſelf a peculiar people, zealous of good works*, Tit. 2. 14. Did he not therefore *die for all, that they which Live, ſhould not henceforth live unto themſelves, but unto him that dyed for them, and roſe again?* 2 Cor. 5. 15.] [*When he aſcended up on high, he led captivity captive, and gave gifts unto men.*] To what end? [*For the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt, till we all come in the unity of the Father, and the knowledge of the Son of God unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt, that henceforth we be no more children*, &c.] [*Chriſt loved the Church, and gave himſelf for it, that he might ſanctifie it, and cleanſe it by the waſhing of water, by the word, that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle or any ſuch toing, but that it ſhould be holy and without blemiſh.*] Abundance of ſuch paſſages in Scripture do aſſure us that the Holineſs of the Saints was the End that Chriſt intended in his death. If therefore you teach men that they muſt not look at the *End*, in effect you teach them that they muſt not look at the *Means*. If they muſt not rejoyce in the *fruits* of Chriſts death, they muſt not rejoyce in his

death

death it ſelf: For in it ſelf conſidered, his death was not matter of *Joy*, but of *Sorrow*: but it is for the ſake of the effects that we muſt rejoyce in it. It is a diſhonour to the ſufferings and merits of Chriſt, to obſcure or make light of the *ends and effects* of them. And they that will Glorifie the blood of Chriſt, muſt Glorifie its effects on the ſouls of men. Who is it that more honoureth the Phyſitian? he that magnifieth the cure, or he that villifieth it, or makes nothing of it? as was aforeſaid.

4. Doubtleſs we muſt obſerve and Glory in that which *all the world* muſt obſerve and glorifie God for: and that which will be the matter of our Redeemers honour at the laſt day; yea the magnifying of himſelf therein is the end of his coming. But ſuch is the holineſs of the Saints. They that *ſee their good works muſt glorifie our Father which is in heaven*, Mat. 5. 16. *And Chriſt ſhall come to be Glorified in his Saints, and admired in all them that believed, even becauſe they believed the Goſpel*, 2 *Theſ.* 1. 10. Read alſo *ver.* 11, 12.

5. The Holineſs of the Saints is called their *participation of the Divine nature*; (as 2 *Pet.* 1. 4. is commonly expounded and it ſeems more agreeable to that which followeth, then to expound it of a Relative participation of the Divine nature in Chriſt without us.) This is given to them that *eſcape the corruption that is in the world through luſt*, 2 *Pet.* 1. 4. And will you overlook the *Divine Nature*, and refuſe to honour it, and this on pretence, that it is a wrong to Chriſt? Take heed leſt by your doctrine you make Chriſt an enemy to God and holineſs, who came into the world to do his Farhers will, and to recover ſinners by ſanctification from the world to God.

6. It is the great ſin of the Devil and wicked men, to wrong and *diſhonour Chriſt in his Saints*, and when he himſelf is out of their reach, they perſecute him in his members; and thoſe that love not and relieve not theſe, ſhall be judged as not loving and relieving Chriſt. It is certainly our duty then to do contrary to them, and to *love and admire Gods graces in the Saints*, and to obſerve and honour Chriſt within them.

7. What comfortable uſe can we make of the promiſes, if we muſt not look at thoſe Evidences in our ſelves that prove our intereſt in them. God hath promiſed, that *If we confeſs with the mouth the Lord Jeſus, and believe in the heart that God raiſed him*

from the dead, we ſhall be ſaved, Rom. 10. *and that he that believeth ſhall not periſh, but have everlaſting life,* John 3. 16. If you ſay with the Papiſts, that no man can tell whether he be a true Believer or not: then you make the promiſe vain; For what good will it do any man to know that heaven is promiſed to Believers, if it cannot be known whether we are Believers or not: But if you confeſs that it may be known, why ſhould we ſo deſpiſe the comfort of the promiſe as not to ſearch after and obſerve the qualification, which muſt evidence that it is ours? Will you apply this promiſe to all, or to ſome, or to none? If to none, then its made in vain. If to all, you will deceive the moſt. I mean if you abſolutely promiſe them the benefit. For it is not all that are Believers, nor all that ſhall have everlaſting life. You dare not abſolutely tell all men in the world, that they ſhall not periſh. It muſt needs therefore be the proper benefit of ſome: and how will you know but by the Text who thoſe are. There is no way of applying it, that the Text or common reaſon will allow of, but by diſcerning that we are Believers, to conclude thereupon that we ſhall not periſh. If you ſay that all are bound to believe that they ſhall not periſh, I anſwer, then moſt ſhould be bound to believe a falſhood; which cannot be. They are only bound to believe the truth of the Goſpel, and accept of Chriſt as offered therein, and then diſcerning this faith in themſelves to conclude that they ſhall be glorified.

8. Should we not obſerve the *lower mercies* that we poſſeſs, it were great unthankfulneſs: much more to overlook the *ſpecial mercies* that accompany ſalvation. We muſt bleſs God for the very health and ſtrength of body that is within us; for our underſtandings and memories: How much more for the graces that are within us.

9. Our Mortification is part of our *Salvation*: and our Holineſs is a beginning of our Happineſs; and when we come to heaven we ſhall be perfected herein. If therefore we may not take comfort in this, we may not take comfort in heaven it ſelf, which is the perfection of it.

10. Laſtly conſider, that Sanctification is that *mercy that makes us capable of glorifying God for the reſt of his mercies,* and receiving the comfort of them. An unſanctified man cannot give any honour ſincerely to Chriſt. And may we not obſerve and glory

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in that mercy, that enableth us to give God the glory of *all* mercies? Can it be a wrong to Chriſt, to rejoyce in that without which we can do *nothing but wrong him*? and to take comfort in that, without which we are uncapable of true comfort?

By this time I hope it is evident to you, that it is an injurious dealing againſt Chriſt and his Saints, for any to reproach them for Glorying in Gods graces, even that they are Crucified to the world, and the world to them.

SECT. XXV.

Uſe 2.

FRom hence alſo many diſconſolate Chriſtians may ſee their errour, who cannot Glory in a *Mortified* ſtate. They can ſee matter of comfort in a ſtate of *exaltation*, when they perceive themſelves proſper in all that they undertake, and find a preſent anſwer of their prayers, and enjoy the ſenſe of the Love of God: but to be Crucified to the world and the world to them, doth ſeem to them but an uncomfortable ſtate, and they cannot ſee the greatneſs of the mercy. It is eaſie to perceive the excellency of thoſe mercies that participate of the ultimate End, and are known by proper fruition, and have nothing in them but pure ſweetneſs and delight: And therefore a ſtate of Joy declareth it ſelf: But as for thoſe mercies that have the Nature of a Means, whoſe excellency is in order to their end, and thoſe that have ſome wholſom bitterneſs mixt; becauſe they are leſs grateful to ſenſe, and valued only by faith, therefore we are too prone to overlook their worth, and to neglect the comforts which the conſideration of them might afford us, and ſo to deny God the thanks that is his due. Every ſenſual man can rejoyce in the *having* and *enjoying* of outward proſperity: And every Chriſtian can rejoyce in the *fruition* of God, whether in foretaſte here, or in fulneſs hereafter: But to rejoyce in the abſence of worldly proſperity, in that we are dead to it and have learned to ſet light by it; and to Rejoyce in the abſence of God, in that we have hearts that are ſet upon him, and cannot be ſatisfied without him, and are deſiring after him, and in progreſs towards him, and

hope

hope ere long that we ſhall be with him; this is the joy that muſt be expected by believers here on earth.

Though an *Enjoying* foretaſte may now and then afford them a feaſt, yet is it this *Believing*, *deſiring*, *ſeeking* Joy that muſt be their ordinary ſuſtentation: And if in this world they have no other, they have cauſe to be abundantly thankful for this.

To *Rejoyce in the fruition of God*, (eſpecially when it is full) is the part of the Glorified Saints in heaven. To *Rejoyce in the creature* as accommodating their fleſh, is the Joy of the Carnal Unſanctified here on earth (A remnant of which is in the imperfect Saints.) To *rejoyce in meer outward Ordinances and the falſe conceits of ſpecial Grace*, is the Joy of hypocrites and common profeſſors. To be *without Joy* is the part of ſome of the ungodly under the terrours of their conſciences, and of true Chriſtians that know not their own ſincerity, or are under ſome great deſertions of God. To be *out of all hope and poſſibility of Joy*, is the part of the Devil, and damned men. But to *Rejoyce in the true mortification* of the fleſh, and in the holy contempt of worldly things, and in the *deſires and hopes of the glory* to come, this is the part of the Saints on the earth; and the preſent joy that cometh by believing. And this kind of joy is moſt ſuitable to our preſent condition: as *Fruition* is ſuitable to our Heavenly End. The comforts of travailers is not of the ſame kind with thoſe of a man that is at home. He that is at home would have his wealth about him. But you would not carry your houſes with you in your journey, nor would you drive your cattle with you, or carry all your goods and riches with you: A travailer would have as fair a way as he can get, and as good a guide, and neceſſaries for his journey, and no more, but all the reſt he would have at home, that he may find it when he comes thither. It is his benefit in the way, to *want* no more, and to *have* no more: For the more he needeth, and hath, the more he muſt be burdened and troubled. Mark the deſcriptions of our preſent bleſſedneſs that you find in the Scriptures, and you may ſee that they conſiſt in our preſent Mortification to things below, and deſires and hopes of things to come, rather then in a ſtate of enjoyment here, whether it be of the *world* or of *God*. Though ſtill the reaſon of our Bleſſedneſs in a *mortified* eſtate, is the tendency that it hath to a *glorified* eſtate; becauſe it is the way to that, *Mat.* 5. 3.

[*Bleſſed*

[*Bleſſed are the poor in Spirit.*] It is not [*Bleſſed are the worldly rich* : Nor *Bleſſed are the Glorified only.*]. But the reaſon is, [*For theirs is the Kingdom of heaven*] that is, *in title*; but not in poſſeſſion. ver. 2. [*Bleſſed are they that mourn.*] And why are mourners bleſſed? [*For they ſhall be comforted.*] Luk. 6.24, 25. *Wo unto you that are Rich, for ye have received your conſolation: Wo unto you that are full, for you ſhall hunger: Wo unto you that laugh now, for you ſhall mourn and weep: Wo unto you when all men ſpeak well of you*, &c.] that is, Wo to you that place your comfort and felicity in Riches, and Fulneſs, and Mirth, and the Applauſe of men: Yea though you poſſeſs the things you deſire, yet wo to you, becauſe you ſhall miſs of the true and durable felicity.] Thus alſo run all the reſt of the bleſſings in *Matth.* 5. [*Bleſſed are the meek*; *Bleſſed are they that hunger and thirſt after righteouſneſs*; *Bleſſed are the merciful*; *Bleſſed are the pure in heart*; *Bleſſed are the peace-makers*; *Bleſſed are they which are perſecuted for righteouſneſs ſake*; *Bleſſed are ye when men ſhall revile you and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake*:] that is, When you are ſo firm in the faith, and ſo far in love with me, and the heavenly reward, that you can bear all theſe revilings, and ſlanders, and perſecutions, you are *Bleſſed* even when the troubles are upon you.] So that you ſee here, that our preſent Bleſſedneſs conſiſteth in Mortification to preſent things, and Hope of future: And from the *future* the Reaſon of our *preſent* bleſſedneſs is fetcht: [They which *hunger and thirſt after righteouſneſs ſhall be filled*: *The merciful ſhall obtain mercy*: *The pure in heart ſhall ſee God*: *The peace-makers ſhall be called the children of God*: *The perſecuted ſhall have the Kingdom of heaven.*] Indeed to the *meek* it is promiſed in preſent, that [*they ſhall inherit the earth*,] as *Pſal.* 37. 11. had before ſaid: that is, It ſhall afford them accommodations for a travailer, which is all that is deſirable in it, or can be expected from it: For *godlineſs hath the promiſe of this life, and of that to come*, 1 *Tim.* 4. 8. Yea moreover there is a ſpecial promiſe to the meek, above thoſe godly perſons that are moſt wanting herein: For their paſſage through this world to heaven ſhall ordinarily be more peaceable and quiet to them then other mens: They do not ſo moleſt their own minds, and vex themſelves; nor make themſelves troubles,

nor provoke others against them, as the passionate do; and commonly they are either loved, or pittyed, or easilyer dealt with by all.

So that you may see throughout the Gospel, that our present blessedness is in Mortification and Hope, as the way to our future blessedness, which consisteth in fruition. And therefore it is a a very great errour in Believers, when they overlook the blessedness of a Mortified state, and can see little in any thing but sensible fruition and rejoycings. When you are low in afflictions, and grieved for your corruptions, and fill the ears of God and men with your complaints, though you have not then the joyful sense of the Love of God, yet me thinks you might easily perceive your Mortification; And will that afford you no refreshing? Do you not feel that you are Crucified to the world, and your desires after it are languid and life-less? Can you not truly say that the world is Crucified to you, and that you look on it but as a Carkass; as an empty, lifeless, and unsatisfactory thing? Would you not gladly part with it for more of Christ? Could you not let go credit, and wealth, and friends, so that the Kingdom of God might be more advanced within you, and you might live more in the Spirit by a life of faith? Could you not be content to be poor in the world, so that you might but be rich in faith, and heirs of the Kingdom which God hath promised to them that love him? Why do you not then consider what a blessed condition you are in, and that your Mortification is a Mercy that leadeth to salvation, and as sure a token of the Love of God, as your most sensible joyes? Did you ever mark and conscionably practise that command of Christ, *Mat.* 5. 12. to the persecuted, reviled, slandered Believers; [*Rejoyce and be exceeding glad* (mark what a frame your Saviour would have you live in) *for great is your reward in heaven: for so persecuted they the Prophets which were before you.*] So when you are poor and afflicted, and have hearts that set light by earthly things in comparison of God and Glory, you have cause to Rejoyce and be exceeding glad, though you live under sufferings; for thus it hath been with the true Believers that have gone before you.

SECT.

SECT. XXVI.

I Come now to the ſecond Branch of the Obſervation: which is, that [*When Believers Glory in their own Mortification, it muſt be as it is the fruit of the Croſs of Chriſt, that ſo all their Glorying may be principally and ultimately in Chriſt, and not in themſelves.*]

They muſt take heed of aſcribing the honour to themſelves, or of reſting in themſelves, but all their obſervation of the graces that are in them muſt be in pure reſpect to him that is the fountain and the end, that we may thankfully acknowledge our receivings, and admire the eternall Love which did beſtow them, and the compaſſions and merits of our Crucified Redeemer, and the powerfull operations of his Spirit in our ſouls, and ſo may be carried out to Love and Duty in the ſenſe of our receivings, and may live to the praiſes of him that hath called us out of darkneſs into his marvellous light.

And that you may ſee how great reaſon there is for this, and ſo may be kept from glorying in your ſelves, I ſhall open the cauſe to you as it lyeth both on Chriſts part and on ours; What he is to us, and what we are to our ſelves.

Conſider, 1. It *was Chriſt and not we* that wrought our deliverance, by the wonderfull work of our Redemption. Long enough might we have layen in priſon before we could have paid the utmoſt farthing; and long might we have born the wrath which we deſerved, before we could have done any thing to merit or any way procure our deliverance. Had we wept out our eyes, and prayed our hearts out, and never committed ſin again, this would not have made ſatisfaction to God for the ſin that was paſt. Long enough might we have lain in our blood, if this compaſſionate Redeemer had not taken us up, and undertaken the cure. Had he turned us off to any creature, we had been left helpleſs. Had we looked on the right hand for ſome to deliver us, or on the left, we ſhould have found none: *Beſides him there is no Saviour. Iſaiah* 43. 11. *Acts* 4. 12.

And moreover the way he hath taken is wonderful. There are

unſearchable wonders of Love, and wonders of Iuſtice, wonders of Wiſdom, and wonders of Power: Its the admiration of Angels; the ſtudy of all Saints, to know the height, and breadth, and length, and depth; and when they have all done, they find that the Love of Chriſt ſurpaſſeth knowledge. As all other knowledge of arts, creatures, languages, is nothing in compariſon of the knowledge of a Crucified Chriſt; ſo our own knowledge is too narrow to comprehend the greatneſs, and too dull to reach to the bottom of the myſterie, of this deſign of the heavenly Love, *Eph.* 3. 17, 18, 19. When Chriſt hath poſed men and Angels with wonders in our Redemption; And when we have done nothing in it our ſelves, its eaſie to perceive in whom we ſhould Glory.

2. Conſider alſo that it is *Chriſt that God hath advanced to this Glory*, and it is the *magnifying of him* that is *deſigned by God*, and not of ſuch as you. Its true, that he intendeth to Glorifie us with Chriſt, and that in ſome participation of his Glory: But that is not by aſcribing merit, and power, and wiſdom to us, nor by praiſing us for that which indeed we have not: but it is by communicating ſome of the Spirit of Chriſt unto us, and letting us ſee the glory of our head: Though we may ſee the brightneſs of the Sun, and have the comfort of its raies, yet that doth not make us Suns our ſelves. So though we ſhall be where Chriſt is, and behold his Glory, 1 *John* 17. 24. and exerciſe our ſelves in his eternal praiſe; yet all this is but a derived dignity, communicated to us by the aſpect of our Lord; and therefore it will not be our work to praiſe our ſelves but him: *Rev.* 5. 9. *Him hath God advanced to be a Prince and a Saviour*, Acts 5. 31. *and made him head over all things to the Church*, Eph. 1. 22. and *delivered all things into his hand*, 1 Joh. 13. and *given him all power in heaven and earth*, Mat. 28. 18. & *a name above every name, that at the name of Jeſus every knee ſhall bow*, Phil. 2. 9, 10. and *to this end he dyed, roſe and revived, that he might be Lord of the dead and of the living*, *Rom.* 14. 9. So that the exalting of the Redeemer is a more principall end in the work of Redemption then *our* exaltation, and in *ours* we are paſſive, receiving the dignity which from him is communicated to us; but Chriſt with his Father is the fountain and end of his own glory.

3. Conſider

3. Conſider alſo your *Debaſement in condemnation and humiliation* is the deſigned way to the glory of your Redeemer, and in it your own glory. This is his honour, that when the Law had condemned you, he abſolved you by his Ranſom: and when you were dead in treſpaſſes and ſins he quickned you, through the riches of mercy and the great Love wherewith he loved you, *Eph.* 2. 4, 5. you muſt be ſick before he can have the honour of curing you: He will lay you at the feet of God in ſhame, crying out, *Father I have ſinned againſt heaven and before thee, and am no more worthy to be called a ſon, make me one of thy hired ſervants.* You ſhall call your ſelves *fooliſh, diſobedient, even mad, and the greateſt of ſinners*, *Tit.* 3. 3. *Acts* 26. 11. 1 *Tim.* 1. 15. If therefore you begin to glory in your ſelves, you contradict the glory of Chriſt, and conſequently hinder the glory you ſhould receive from him. You have but the *benefit* of receiving his alms, and therefore muſt ſtand in the poſture of beggars, but it is he and not you that muſt have the honour of giving it. You muſt be *Nothing*, that he may be *All*, or elſe you will be *Nothing* indeed? You muſt not *Live*, but Chriſt in you, or elſe you will not Live indeed, *Gal.* 2. 20. You muſt be *found in him, not having your own Righteouſneſs which is of the Law, or works, but the Righteouſneſs which is of Chriſt by faith*, or elſe you will loſe your ſelves and your righteouſneſs, *Phil.* 3. 9. And thus the *juſt*, being dead in themſelves muſt *live by faith*, but if any be lifted up, his *ſoul* is not upright in him, *Heb.* 2. 4. Chriſtianity therefore teacheth you to glory in Chriſt and not in your ſelves.

4. Conſider, it is Chriſt and not you that revived your ſouls when you were dead in ſin, and Crucified you to the world, to which you were alive. You might have rotted and ſtunck in the grave of ſin, if he had not called you out. You ſaw the ſpectacles of Mortality before your eyes, and you could ſay, The world is vain before: But yet it lived in your hearts, till power came from Chriſt to kill it. Words were but wind; you would never have let go your bone of preſent worldly pleaſure, if Chriſt had not taken it out of your jaws, by ſhewing you the hopes of greater things. Long might you have heard Sermons, and yet have been carnal ſtill, if his Spirit had not entered into your hearts. Seeing then it is he that hath done the cure ſo far as it is done,

it is in him that you must glory, and not in your selves.

5. Consider, if *yet* he should deal with you according to your deservings, the *remnants* of your sin would bring you to damnation. If *yet* he did not hide your nakedness, and by his intercession procure you a daily pardon, you would every day be your own distroyers; nay you would not be an hour longer out of hell. If he did not bring you before his Father, you could have no access to him in any of your addresses. Your sacrifices would be cast back into your faces as dung, if the merit of his sacrifice made them not accepted. So that by this you may see in whom you must still glory.

6. Now you *have* a little grace, you cannot *keep* it of your selves: Now you are made alive, you cannot keep your selves alive. If you be not preserved by him that did revive you, and kept by his mighty power to salvation, and if he be not the finisher of your faith, who was the author of it? how speedily, how certainly would you prove apostates, and undo all that hath been so long a doing? If then you stand not on your own legs, but are carryed in his arms, you may see in whom it is that you should glory.

7. Nay more, if you were left to your selves, but to resist one temptation, it would bear you down. You now think of many sins with an holy scorn: But the filthyest of those sins would become your pleasure, if you were forsaken by Christ. You now look on whoredom, and gluttony, and drunkenness, and ambition, as dirt and dung: But if Christ should forsake you, this dung would you feed upon, and as dogs you would eat up the filthyest vomit that ever you did disgorge your selves of, and as swine you would choose that mire for your bed, and rest in it till hell awaked you. By this then you may perceive in whom you should glory.

8. Moreover, without Christ you cannot make use of the Grace that he hath given you. The life and comfort of your grace is in the exercise. To draw forth your Faith, and Love, and Joy into exercise, is the way to encrease them, and to shew you experimentally their nature, truth, and worth, and to attain their ends. And without Christ, you will never do this. You may lie as if you were dead, and dry, and withered, if he do but with-

withdraw his quickning influences: For without him you can do nothing. Judge then by this in whom you ſhould glory.

9. Yea further, as you cannot do theſe of your ſelves, ſo neither can you go to Chriſt your ſelves for ſtrength to do them, You will not ſo much as move a hand, or lift up your voice to cry for help. For the nature of ſin is to make the ſinner willing of it, and unwilling to be delivered from it. You would rather God would let you alone; and thus you would continue.

10. Yea more, without Chriſt you would not ſo much as underſtand and be ſenſible of all this miſery and diſability in your ſelves. You will think your ſelves well when you are next the worſt, and give no one thanks that would pitty or help you. So that lay all this together, and judge in whom it is that you ſhould Glory.

11. And indeed, the very nature of all your graces, if you have any, will lead you from a glorying in your ſelves to a glorying in Chriſt. Repentance will lay you low and make you vile in your own eyes, and loath your ſelves for all your abominations, *Ezek.* 36. 31. Self-denyal is a great part of the new creature. Faith leads you out of your ſelves to Chriſt. Love will carry you quite above your ſelves to God. And ſo it is with other graces. To live in your ſelves, upon your ſelves, and to your ſelves, is the ſtate of the unſanctified. To live in Chriſt, and upon Chriſt, and to Chriſt, is the ſtate of all his living members: So far then as you are new creatures, this Law is written in your hearts, and I have the leſs need to teach you this leſſon, and perſwade you to the practice of it, becauſe you are really taught of God, to Glory in Chriſt and not in your ſelves.

12. To conclude, even Nature and Common Reaſon may teach you that you have little cauſe to glory in your ſelves: For it may eaſily tell you that you have nothing of your ſelves, and therefore nothing that is originally your own: Who knows not that we have our being, and all the means of our well-being, and every thing that is worth the having, from God alone? As *Nothing* could not make itſelf to be *Something*, ſo neither can that dependent *Something* uphold it ſelf, or carry on it ſelf unto its End. *What haſt thou which thou*

thou haſt not received? And if thou haſt received it, why ſhouldſt thou glory as if thou hadſt not received it? 1 *Cor.* 4. 7. To ſuch poor, empty, unworthy worms as we are, one would think it ſhould be an eaſie thing, to know that we have nothing but what we have of God: For whence elſe ſhould we have it? *In him we live, and move, and have our being, and of him and by him, and for him, are all things, and therefore to him muſt be the praiſe for ever,* Rom. 11. 36. *Not therefore to our ſelves, but unto him muſt we give the glory, Pſal.* 115. 1. Though Nature cannot lead us to Chriſt, it may tell us that we are *creatures*, and have nothing but from the bountifull hand of our Creator. It is therefore againſt this Nature and Reaſon to Glory in our ſelves.

Uſe

Uſe.

SEE then that you abhor all ſelf-advancing thoughts: And receive no Doctrine that gives the glory of Chriſt unto your ſelves. They are miſerable that are made *irreligious* by their pride: But they are more miſerable, becauſe more uncurable, that make themſelves a *Religion* by their pride: and frame to themſelves both Doctrines and Devotions, whoſe tendency and uſe is to keep alive this deviliſh ſin. You do not believe well, nor repent well, nor pray well, nor do any Chriſtian duty well, if you be not more humble in and after it, then you were before. Its a ſad caſe for a man to preach himſelf and pray himſelf into hell, and to ſtrengthen the bonds of ſin and Satan by his devotions. And yet proud Devotions are as ready a way to this, as you can deviſe. If you read, or confer, or preach, or pray, with a mind that is lifted up, and glorieth in it ſelf, you do but ſerve the Devil, with the name of God and his holy Ordinances. And therefore we have ſeen by ſad experience, in a multitude of ſects, and horrible deluſions of late in this Land, that none run to ſuch dreadfull outrages in ſin, nor go ſo far againſt the Lord, as proud ſelf-conceited profeſſors do. As you love your ſouls, take heed of being conceited of your own underſtanding or worth, and of being proud of your ſuppoſed holineſs or abilities. What fearfull ends have we ſeen of ſuch! If indeed thou art a Chriſtian, thou muſt become as a little child, and learn of Chriſt to be meek and lowly, and be a ſervant to all: And lay thy ſelf ſtill at the feet of Chriſt, as ſenſible that all the ſin is thine, but the good is his, from whom thou didſt receive it. Thou canſt deſtroy thy ſelf, but in him is thy help. Thou haſt the skill and ability, to ſet thy own houſe on fire; but its he that muſt quench it or repair it. Thou art wiſe to do evil, but thou haſt no knowledge to do good, but what he giveth thee. Thou haſt the art of ſtabbing thy ſelf, but not of curing thy ſelf. He muſt do that for thee, or elſe it muſt be undone. You can ſnarl and ravel the ſtate of your own ſouls, but its he that muſt untye the knots which thy

folly and careleſneſs have tyed. Thou canſt with *Jonas* raiſe the ſtorm and caſt thy ſelf over-board; but its he that muſt provide the Whale to receive thee, and bring thee to the Land. Remember therefore that though thou be a veſſel of mercy, it is the fountain that filleth thee and not thy ſelf. Thou canſt ſcarce more diſhonour thy qualifications, and actions, and conſequently thy ſelf, then to ſay they are thine own and originally from thy ſelf. For ſure all that is thine and from thee will be like thee: and therefore muſt be weak and bad as thou art. When ever therefore thou glorieſt in thy graces; do it but as the beggar gloryeth in his alms, that aſcribes all to the giver; or as the patient gloryeth in his cure, that aſcribeth all to God and the Phyſitian; or as a condemned rebel doth glory in a pardon, which he aſcribeth to the mercy of his Prince. I durſt not have told you as I did before of the duty of Glorying in your Crucifixion to the world, without adding this caution, to tell you whether all muſt be referred, and how little you are beholden for it to your ſelves. Meet every thought of ſelf-exalting with abhorrence, and give it no other entertainment in your ſouls then you would give the Devil himſelf, who is the Father of it. For caſting down Chriſt will prove the caſting down of your ſelves, and he that exalteth himſelf ſhall be abaſed.

SECT.

SECT. XXVII.

I Come now to the third and laſt branch of the Obſervation; *viz.* that *To Glory in any thing ſave the Croſs of Chriſt and our Crucifixion thereby, is a thing that the ſoul of a Chriſtian ſhould abhor.*

Here I ſhall ſhew you what it is that is not excluded from our glorying in theſe words: And then what it is that is excluded; and conclude with ſome Application.

1. It is none of the Apoſtles meaning in theſe words, that we may not Glory in God the Father. For his love to the world was the cauſe of their Redemption. And his pleaſure and glory is the end of Redemption; and was intended by Chriſt, and muſt be intended by us. As *Juſtine Martyr* ſaith, he would not have believed in Chriſt himſelf, if he had led them to any but the true God. So I may ſay, Chriſt had not done the work of Chriſt, if he had intended any End but God, and had not brought up all to God.

2. When it is ſaid, that we muſt Glory only in the Croſs of Chriſt, the meaning is not that we muſt not alſo Glory in his Incarnation, and holy Life, and Reſurrection, and Interceſſion, and every part of his Mediatorſhip: For the Croſs is not here put as Contradiſtinct from theſe; but all theſe are implyed in his Croſs; as having their ſhare as well as it, in the work of our ſalvation.

3. Nor is it the meaning of the Apoſtle, to forbid us to Glory in the promiſe that Chriſt hath made us, and in the glad tidings of the Goſpel: For this brings the bleſſed news to our ears, this is the joyful ſound; the voice of Love; the Charter of our inheritance; and therefore ſweet to all the ſons of Life.

4. Nor is it any of the Apoſtles ſenſe, that we may not Glory in the Spirit of Chriſt, as magnifying him for the work of illumination and Sanctification. As it was an high

ſin in *Ananias* and *Sapphira* to lye to the Holy Ghoſt; and as it is the unpardonable ſin to blaſpheme the Holy Ghoſt: So it muſt be a great duty to honour and magnifie the Holy Ghoſt. And therefore it ſhould make us tremble to hear ſome prophane men abuſe the Holy Ghoſt in deriding his works, ſaying, Theſe are the Holy Brethren: theſe are the Saints: theſe have the Spirit.

5. Nor yet are we forbidden to Glory in the effects of the Croſs of Chriſt upon us: for theſe you find are included in the Text, even our Crucifixion to the world thereby. And the other effects of it, even our Juſtification, Adoption, and the reſt, may be Gloried in, as well as this that is here named, as the Apoſtle doth, *Rom.* 8. 30,31,32,33. *to the end*; yet ſtill referring all to God in Chriſt.

6. Nor are we forbidden to Glory in the helps of our ſalvation, the Ordinances of God and means of Grace, ſo we give no more to them then their due, and look at them but as the appointed means of God, that can do nothing but by him.

7. No nor is it unlawfull ſo far to Glory in our Teachers, as God hath ſent them and qualified them for our good, and as they are the Meſſengers of God, and inſtruments of the Spirit. So did *Cornelius* glory in *Peter*, *Acts* 10. and when the Apoſtles brought the Goſpel to *Samaria*, there *was great joy in that City*, *Acts* 8. 8. And the Apoſtle commandeth the Churches *to know them that are over them in the Lord, and ſubmit themſelves and eſteem them highly in love for their works ſake*, 1 *Theſ.* 5. 12.

8. Nay we may Glory even in honour, and riches, and other outward things, as they are the effects of the Love of God, and the blood of Chriſt, and as they reveal God to us, or furniſh us for his ſervice, and the relief of his people, and any way further the Ends of our holy Faith. In a word, we may glory in any thing that is good, as it ſtands in its due ſubordination to Chriſt, aſcribing to it no more, then belongs to it in the relation, and not ſeparating it in our thoughts or affections from Chriſt, but carrying all the Glory ultimately to God, and making the creature but the means thereto.

And

And thus we may not only praiſe the Phyſitian, but the Medicine, the Apothecary, the handſom adminiſtration, the glaſs that it is brought in; the ſilver ſpoon in which we take it; and all this without any wrong to the Phyſitian, or danger of diſpleaſing him, if we reſpect every thing but as it ſtands in its own place. So much to ſhew you what is not excluded.

2. But what is it then that we may not Glory in? As I told you in the beginning, not in our ſelves, or any creature, as oppoſite to Chriſt, or ſeparate from him, or any way pretending to be what it is not, or do what it cannot. But let us enter into ſome particulars.

1. Have you dignities, and honours, and high places in the world? Do others bow to you, and have you power to cruſh them or exalt them at your pleaſure? Glory not in it as any part of your felicity. A horſe is ſtronger then a man: The great Mogal, and the Turkiſh Emperour, and many another Infidel Prince, is a thouſand-fold beyond the greateſt of you, in Power and earthly dignity: and yet what are they but miſerable wretches! Your power will not conquer death, nor keep off ſickneſs, nor keep the ſtouteſt of your Carkaſſes from corruption. When a man ſhall ſee you gaſping for breath, and yielding your ſelves priſoners to unreſiſtible death; and cloſing thoſe eyes that look ſo haughtily, then who can diſcern the Glory of your greatneſs? Who then will fear you, or honour or regard you, further then your deſerts or their intereſts lead them? Your flatterers will then forſake you, and ſeek them a new Maſter? When they are winding your Carkaſs, and laying it up for rottenneſs in the duſt, what ſigns of your power will then appear: Will your corpſe have any reverend aſpect? How many have been ſpurned when they were dead, that were bowed to while they were alive? There are many in Hell, and there will be for ever, that were greater men then you on earth. The higher you clime, the lower you have to fall. If the breath of a thouſand applaud you now, perhaps a million may reproach you when you are dead? However, it is not the applauſe of men that will carry you to heaven, or abate the leaſt of your pain in Hell. Glory

not then in worldly honours or greatneſs. But rather rejoyce that you have enough without all this in God. How well, thinks the Chriſtian, can I ſpare all theſe tedious troubleſom employments, theſe complements, theſe applauſes, this ſumptuous proviſion and retinue; and all this ſtir that they make in the world? How eaſily can I ſpare their Titles and Obeyſances? When I look up at them as on the pinacle of a ſteeple, I bleſs my ſelf that I am below them on ſafer ground. I have more leiſure to converſe with God in my ſolitude, then they have in a crowd. Rejoyce that you neither need nor deſire ſuch a ſtate, but find Chriſt enough for you in a lower condition, and nothing without him enough in the higheſt. That you are above theſe empty childiſh honours, when thoſe that poſſeſs them may be enſlaved under them. That you have the dignity of a Son of God, a Member of Chriſt, and an Heir of Heaven, and have an heart that can contentedly let other men take the dignities of the earth. Its more to have the world, and the Kingdoms and glory of it under your feet, by the Spiritual advancement of your ſouls, then to be the Monarch of the world.

2. Have you abundance of earthly Riches, and proviſion for your fleſh? So that you want nothing, but have the world at will? Glory not in it, as the leaſt part of your felicity. This will not keep your ſouls in your bodies; nor take away their guilt, nor open to you the gates of heaven. You may want a drop of water in Hell, for all your riches on earth. If you ſcape that danger, no thanks to your riches. If ever you get to heaven, you muſt be beholden to Chriſt to ſave you from your riches: And when all's done, you will have a harder journey, and a greater load to burden you then others, and will be ſaved with very much ado. Glory not then in theſe; but rather glory that you have a taſte of higher and ſweeter things, which take off your minds, and make you look on theſe as chips. To have an heart that cares not for wealth or honours, but can rejoyce in poverty and daily reproaches, is a thouſand times greater mercy, then to have all the wealth and honour of the world.

3. Have you convenient habitations, for buildings, and rooms,

rooms, and walks, and lands, and neighbourhood? Glory not in them as any of your felicity. They are baits to tice your hearts from God. But rather rejoyce that you have a building not made with hands eternall in the heavens, and that you can be contented till you come thither with any thing in the way, and make ſhift with inconveniences for a little while. Heaven wants no furniture, nor hath any encumbrances, nor inconveniences. If a winding ſheet and Coffin be room enough when we are dead, we can endure ſure to be ſomewhat ſtraitened while we are alive, ſeeing we are dead to the world while we live in it. O what is the moſt ſumptuous Palace, to the meaneſt room in our Fathers houſe. The green and flouriſhing earth in Summer, covered with the more glorious ſpangled Firmament, is a goodly ſtructure; but far ſhort of that which the pooreſt Saint ſhall have with God.

4. Have you comelyneſs of body? have you beauty or ſtrength? Glory not in it. It is but warm well-coloured earth. The pox or other ſickneſs can quickly turn your beauty to deformity. If age do not wrinkle it, death will diſſolve it. The comelyeſt and ſtrongeſt body, will ſhortly be as homely and loathſom a thing, as the dirt in the ſtreets, and as the carryon in a ditch. The ſtouteſt youth, and the neateſt dames muſt come to this; there's no remedy. And is ſuch a body a thing to be Gloried in? No, but glory rather in your aſſurance of a Reſurrection: when your mortall bodies ſhall put on immortality, and your corruptible, incorruption, and and death ſhall be ſwallowed up in victory; and when you ſhall ſhine as Stars in the Firmament of your Father, and be ſubject to heat and cold, hunger, and thirſt, and wearineſs no more: And that in the mean time you can tame this fleſh, and uſe it as a ſervant, and inſtead of caring for its inordinate proviſion, can lay out your care for a more during ſubſtance.

5. Have you comely apparel for the adorning of your bodies? Glory not in it. This is ſo childiſh that its below a man, and therefore ſo ſinfull as to be unbeſeeming a Chriſtian. The emptyeſt perſon may have the beſt attire. It is not

your

your out-ſide that ſhews your worth. The Philoſopher asks the Queſtion, Why women are more addicted to look after neat attire then men? and he anſwereth, Becauſe nature is conſcious of their want of inward worth, it ſeeks to make it up with ſomewhat that is borrowed. It may make a man ſuſpect that ſomewhat is amiſs within, when there needs all this ado without. They are not alway the beſt horſes, that have the neateſt trappings. A fool may be as bravely dreſt as a wiſe man: and few but fools and children do admire you, or think you ever the better, but many an one will envy you, and many take you to be the worſe. A graceleſs ſoul will be but ſorrily covered with neat attire. And whatever you hang without, we all know that there's dung and filth within. *Pauls* ſhop hath comlyer Ornaments then theſe, 1 *Tim.* 2. 9. *Let women adorn themſelves in modeſt apparel, with ſhamefaſtneſs and ſobriety; not with broidered hair, or gold, or pearls, or coſtly array, but which becometh women profeſſing godlineſs, with good works; learning in ſilence with all ſubjection.*] Glory in the whole rayment of the Saints, even the righteouſneſs of Chriſt, leſt when you go naked out of the world as you come naked in, your ſouls ſhould be found naked before an holy jealous God.

6. Have you health of body, and feel no ſickneſs? Glory not in it. It will laſt you but a while. Your oyl will be ſpent ere long, and your candle will go out: You muſt know what pains and death are as well as others. A little cold, or heat, or a thouſand accidents, may quickly change the caſe with you. Many that were young and luſty go to their graves, when ſome that were more likely to have gone before them are left behind: But firſt or laſt we muſt all away. Rather glory in a healthfull frame of ſoul: that Chriſt hath cured you of your worldlineſs and pride, of your ſelf-ſeeking, and paſſion, and fleſhly luſts: For this will be a more durable health then the other.

7. Have you Nobility of birth? are you deſcended of worſhipfull or honourable Anceſtors? Glory not in it. We are all made of one common earth. There is as good blood in the veins of a beggar as of a Lord. This is but a remnant of your

your Ancestors honour. Perhaps the favour of some great men might bestow it on them at first without desert? Or it might be the Consequent of a little riches, though ill got. However the merit descendeth not to you; and therefore its little honour that comes that way. That's your chief honour which is most your own and least borrowed from others: The deserving Son of a beggar is more truly honourable, then the undeserving Son of a Lord. Glory rather that you are born again, not of the flesh, but of the Spirit, not of corruptible seed, but incoruptible; the word of God that endureth for ever. Your first birth, how noble so ever, makes you but children of wrath and slaves of Satan. But your new birth is the truly honourable birth, which makes you partakers of the Divine Nature, the Sons of God, the heirs of Heaven, and Co-heirs with the Lord Jesus. 1 *Pet.* 1. 23. *John* 3. 6. & 1. 12. *Rom.* 8. 17.

Nam genus & pa-
-uos & quæ non fe-
-cimus ipsi.
Vix ea nostra voco.

8. Have you friends that love you, and are able to countenance you, and are daily tender of you and helpful to you? Bless God for them, but glory not in man: For *Cursed is is he that trusteth in man and maketh flesh his arm, and withdraweth his heart from the Lord*, Jer. 17. 5. *Cease from man whose breath is in his nostrils, for wherein is he to be accounted of*, Isa. 2. 22. Your best friends are uncertain, and quickly lost, and may turn so unkind as to break your hearts. Or if their minds prove constant, their lives are uncertain; and the dearer they were to you, with the greater grief you will lay them in the grave. Or if you fall your selves into sickness, they will prove but silly comforts to you: They can but look on you and be sorry for you; but that will not ease your pain, nor succour you. Oh how much more cause have you to glory in such a friend as Christ, that will save you from sin, and wrath, and Hell? In such a friend as God Almighty, that can rebuke your diseases by a word? Or make them tend to the cure of your souls? and that will stick to you when others leave you: with whom you must dwell in heaven for ever.

9. Have you the pleasantest meats or drinks that your appetite desires? the easiest lodgings? the easiest lives?

the pleaſanteſt recreations or companions? Glory not in them. Theſe are the moſt deſperate bait of the Devil, and the common ruine of the world. To take your fill, and pleaſe your fleſh, and fit your lives to its deſires, is the very way to hell, and the property of the ſlaves of Satan: Your ſweet meat will have ſowre ſauce. *If you live after the fleſh you ſhall die; but if by the Spirit you mortifie the deeds of the body you ſhall live*, Rom. 8. 13. You know what became of him, *Luke* 16. that *was cloathed in purple and fine linnen, and fared deliciouſly every day.* Its a heavy caſe to have your portion and all your good things in this life. Rejoyce rather that you have conquered the deſires of your fleſh, and have brought it into ſubjection: That you are Maſters of your appetites, and can eat and drink to the glory of God, and that you can deny your eaſe, and endure hardneſs as a ſoldiour of Chriſt: That you have pleaſanter recreations in the waies of life, and ſweeter comforts then the fleſh can have any: and that you have delights that are more durable, and meat to eat that others know not of. Rejoyce that you have conquered the fleſh your greateſt enemy, and ſo have eſcaped the greateſt danger. *For there is no condemnation to them that are in Chriſt Jeſus, that walk not after the fleſh, but after the Spirit*, Rom. 8. 1.

10. Have you the love of your neighbours, and do all men men ſpeak well of you? Glory not in it as any of your felicity. For it will be wo to many that are as well ſpoken of as you. The world is not ſo wiſe nor ſo good, that a man ſhould much rejoyce in its good word.

Are they learned men that extoll you? yet do not Glory in it. They may boaſt you into Pride and Hell, but they cannot add a cubit to the ſtature of your worth. They ſee not the ſtate of your ſoul? and therefore you may be miſerable when they have ſaid their beſt.

Are they godly men that admire you and ſpeak well of you? yet Glory not in it as any certain Evidence of your felicity. They ſpeak as they think, and may eaſily be deceived. They are not your Judges. As their hard thoughts cannot condemn you, ſo their good thoughts or words cannot juſtifie

juſtifie you with God. Oh Glory rather in Gods approbation, who knows your heart; to whoſe judgement it is that you ſtand or fall, who judgeth not by outward appearance, but in righteouſneſs. If *he* ſay, *Well done good and faithfull ſervant*: his words will be life to you: but a thouſand others may ſay ſo, and do you no good at all, but hurt.

11. Are you famous for Learning? and have you great parts in knowledge and utterance? Glory not in it as any of your felicity, or evidence thereof. There are learneder men then you in hell: the greateſt knowledge of common things hath much ſorrow and ſheweth you ſo much of your ignorance, and what is yet beyond your reach, that it diſquiets you the more. Much more may you Glory that you know Chriſt Crucified, and that you know your intereſt in the Love of God; and can Love him whom you know: without which all your knowledge would make you but as ſounding braſs, or a tinckling Cymball. Of all theſe together, I may ſay, *Jer.* 9. 23, 24. *Thus ſaith the Lord of Hoſts, let not the wiſe man Glory in his wiſdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I am the Lord, which exerciſe loving kindneſs, judgement and righteouſneſs.*]

12. Have you ſpiritual mercies as well as corporall? Take heed in what reſpect you Glory in them. For example,

1. Have you abundant and excellent means of grace? Have you Miniſters, and holy Ordinances, and Chriſtian Communion, in the pureſt order? Glory in them as Gods mercies and helps to higher things: But not as your felicity, or a certain Evidence of it. For many are firſt in theſe reſpects, that will be laſt in reſpect of life Eternal. The greateſt fall is from the higheſt Mercies; And many that had the chiefeſt place in the Church, will have the foreſt place in hell. Abominable *Sodom* will ſcape better then many hearers of the Goſpel. But Glory in this, that you have the Spirit of the Goſpel, and that Chriſt within you that is preached in the Goſpel.

2. Have you much understanding in the Doctrine of the Gospel? and are you eminent teachers of it to others? Glory in it as an opportunity of serving your Lord, and doing and getting good. But not as a certain Evidence of a good estate. For many shall say, *Lord have we not preached in thy name?* whom Christ will not own, because they were *workers of iniquity*, *Mat.* 7. 22. And *he that knoweth his Masters will and doth it not shall be beaten with many stripes*, *Luke* 12. 47. But if your Love and Obedience be answerable to your knowledge, glory rather in that.

3. Have you done many works of mercy to others? Have you given all you have to the poor: have you converted many souls? Are you publick mercies to the place where you live? Give God the Glory of so great a mercy: But take heed of giving the Glory to your selves. And take not the outward works alone, so much as for certain Evidences of your happiness.

4. Have you extraordinary experiences of Mercy, and extraordinary feelings of comfort in your selves. Rejoyce in in them as Gods mercy, and give him the Glory. But remember that these are no certain Evidences of your safe condition. Many have been wonderfully saved from death, that will not be saved from hell. And many large comforts, have ended in eternall sorrows.

5. Have you a living faith, and a soul abounding in the Love of God, and emptyed of Self in Christian humilty, and exercised in holy walkings, and conflicts for Christ, and looking with hope to the Joy that is set before you? What then shall I say to you? Glory in this blessed work of Grace: this image of Christ: this heavenly nature and conversation: and this foretaste and earnest of everlasting life. But sure I need not bid you give not your very Graces the Glory due to Christ. For this were to prohibit you a contradiction: it is the nature of them all to carry you to Christ, and to cause you to deny your selves: You cannot exercise these Graces but you must do it. Do I need to desire you that you make not your own faith the matter of that Righteousness which must answer the Law, when faith it self is a Receiving of another for

for our righteouſneſs? Or need I adviſe you that you truſt not in your Love and Evangelical Obedience as a ſatisfaction to Gods Juſtice, or the matter of that righteouſneſs which muſt anſwer the Law; when that Love and Obedience is nothing elſe, but a Love to him and an Obedience of him that hath ſatisfied for us and is become our righteouſneſs? Do I need to perſwade the humble ſo far as they are humble, not to be proud of their own graces or works? or the ſelf-denying not to glory in themſelves. The nature of the new creature, and the annointing that is in you, doth effectually teach you all theſe things; and you have already learned them. Yet becauſe you are ſanctified but in part, you have ſtill need of warning; and therefore I require you, that you objectively abuſe not theſe Graces of Chriſt (for actively you cannot; ſeeing Grace is that as *Auſtin* defineth it, *qua nemo male utitur.*) Should you think you merit by denying merit? or ſhould you think you have ſomewhat to Glory in with God, becauſe you have denyed your ſelves and your own worthineſs? or ſhould you truſt in thoſe acts as the matter of your Iuſtification againſt that Law, whoſe nature is to diſtruſt in all that is your own, and thus to truſt in Chriſt alone; you would be guilty of the moſt ſacrilegious robbing of Chriſt, and of an impious abuſe of the moſt precious graces contrary to their nature and ends; and of the moſt abſurd and ſenſleſs abuſe of your very Reaſon by palpable contradiction.

To conclude, I now beſeech you all, take heed of your Glorying, internally and externally. Let the blinded worldling glory that he hath the world; but do you glory that you need it not, and can be without it, and are heirs of a better world. Let ſenſual wretches glory in the pleaſing of their fleſh; but do you glory that you are able to deny it its deſires, and to pleaſe your Lord. Let the deluded ambitious ones glory in their honours; but learn you to pitty them in the height of their proſperity, and glory in the durable prerogatives of the Saints. Let natural men glory in their health and natural Life: but glory you in a readineſs to die and be with Chriſt, and in the Believing expectations of the Life everlaſting. Let hypocrites glory in their evading of ſufferings: But do you glory

in

in tribulations and infirmities, and that you are accounted worthy to ſuffer for Chriſt. Let Phariſees glory in their ſuperſtitions, and ceremonies, and ſelf-righteouſneſs; but glory you in Goſpel ſimplicity, and in the righteouſneſs of Chriſt, *Iſa.* 45. 24, 25. *Surely ſhall one ſay, In the Lord have I righteouſneſs and ſtrength; even to him ſhall men come, &c. In the Lord ſhall all the ſeed of Iſrael be juſtified and ſhall glory?*] Ier. 4. 2. *The Nations ſhall bleſs themſelves in him, and in him ſhall they glory.*] Let the pomp and fulneſs of a flattering world be the glory of the worldling. But let the deſpiſed humility and hopes of true Believers, in the loweſt ebb of worldly accomodations, be our greater glory. For *God hath choſen the fooliſh things of the world to confound the wiſe, and the weak things of the world to confound the things that are mighty; and baſe things of the world, and things that are deſpiſed, hath God choſen, and things that are not to bring to nought things that are; that no fleſh ſhould glory in his preſence. But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption; that according as it is written, He that Glorieth, let him Glory in the Lord.*] 1 *Cor.* 1. 27, 28, 29, 30, 31. And believe this; As Carnall Glorying is childiſh againſt our own reaſon and daily experience, and will ſhortly make all that uſed it aſhamed; ſo the ſpiritual glorying of the mortified Believer, is alſo rational and manly, and will never make him aſhamed, but end in the perfect endleſs glory. Fix then your reſolutions with this mortified Apoſtle; *God forbid that I ſhould Glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the world is Crucified to me, and I unto the world.*

FINIS.

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